



# OUR NEGRO AND INDIAN MISSIONS

1932



# The Commission for Catholic Missions Among the Colored People and the Indians

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REV. J. B. TENNELLY, S.S., D.D.  
Sulpician Seminary, Washington, D. C.

## *Its Organization and Its Work*

THE need of an organized national effort to preserve the Faith among the Catholic Negroes and Indians was voiced by the American Bishops at the Second Plenary Council. It was, however, the Third Plenary Council, in 1884, which actually effected the constitution of a permanent Commission for this object. According to its plan, the Commission was to consist of a Board of Directors composed of three members of the Hierarchy, assisted by a secretary. Its funds were to be derived from an annual collection which the Bishops of the Council ordered to be taken up in every church in the United States on the First Sunday of Lent. These acts of the Council were formally approved by the Holy See and the Commission began to function immediately.

During the forty-four years of its existence the Commission has assisted, to the full extent of its resources, practically every Indian and Negro mission in the United States, including Alaska. Some have required help only in their infancy, while others have been dependent upon it, at least in part, during this entire period. The Commission has supported the Bureau of Catholic Indian Missions in Washington, which in turn has rendered invaluable services to the Catholic Indian schools. As much aid as possible, moreover, has been extended to the Mexican missions in the Southwest. Within past years the Commission has responded to urgent appeals from Haiti to help to preserve the fruits gained to the Church in that island. It has also assisted in establishing and maintaining schools in the Island of Guam. Finally, the Commission has been able to aid a few of the mission centers in the Philippines.

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All communications concerning the business of the Commission and all remittances are to be addressed to the Secretary, Rev. J. B. Tenny, S.S., D.D., 401 Michigan Avenue N. E., Washington, D. C.

# OUR NEGRO AND INDIAN MISSIONS

ANNUAL REPORT OF THE SECRETARY  
OF THE COMMISSION FOR THE  
CATHOLIC MISSIONS AMONG  
THE COLORED PEOPLE AND  
THE INDIANS

January, 1932





## APOSTOLIC DELEGATE VISITS CATHOLIC COLORED PEOPLE

Their Excellencies, Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate, and Most Rev. Samuel Stritch, Archbishop of Milwaukee, with colored boys of St. Benedict's Parish, Milwaukee, Wisconsin



# OUR NEGRO AND INDIAN MISSIONS

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## *An Appeal in Behalf of the Negro and Indian Missions of the United States*

DEARLY BELOVED BRETHREN:

A SACRED obligation constrains us to address you today in behalf of the Negro and Indian missions. For it is the will of the Holy See and of the Bishops of this country that an annual appeal be made to American Catholics for this work and that a special collection be taken up for it in every parish in the United States on the first Sunday of Lent.

The work of the Church among the Negroes and Indians is in the truest sense the work of our Lord Himself, and your work also.

Solicitude for the spiritual care of two hundred thousand Catholic Negroes and for one hundred thousand Catholic Indians, and responsibility for bringing the message of salvation to the hundreds of thousands who up to now have been deprived of it, only seems to rest upon a little band of devoted missionaries. This work is not theirs. It is no private undertaking; it is not simply a holy enterprise, blessed by the Church; it is the work of Christ Himself. It is Christ Who speaks through their mouths when they deliver the divine message of Truth; "He that heareth you, heareth Me" (St. Luke, x, 16). It is Christ Who administers grace and mercy and salvation through their priestly acts; "I in you, and you in Me" (St. John xvii, 21). It is Christ, the Good Shepherd, Who through them seeks out erring souls; "Other sheep I have that are not of this fold; them also must I bring, and they shall hear My voice" (St. John x, 14, 16). This mission is a sacred one and most dear to His Heart.

While this work of the apostolate of the Church is first of all the work of

Christ Himself, it is, dearly beloved brethren, your work also. For to be a true Catholic is to be likewise a real apostle. To be a Catholic means not only to take our place and enjoy our privileges within the Church, it means also in prayer and work to make Christ known to them that are without. Incorporated into Christ by baptism, we receive a share in His divine life for ourselves indeed, but also a share in His saving work and in His apostolate. The grace of God imparts to us the life of Christ. This grace is not a treasure to be buried, to be kept secret and sterile. It is a capital fund which we must increase, a seed which we must cause to germinate and to bring forth fruit. The fruit that it is expected to bring forth is charity, the charity which goes up to God and in Christ embraces all His children. It is the love of Christ for His Father and for men, Who came to redeem and sanctify them.

Now it is not given to all to carry out literally the injunction, "Go and teach all nations," but it is the province and duty of all of us to see that none of those whom Providence has made in a special way our brethren and our charge, perish for want of the Bread that sustaineth life. The ambition and purpose of those who discovered and first settled this land was to bring to its inhabitants the blessings of the true Faith. We are the inheritors of this vocation, as we are their heirs in the possession of this country. Four hundred years have elapsed, and less than a third of the remnant of the Indians have been brought into the Church. Out of the twelve million descendants of the people who were transplanted here as slaves, only two hundred and twenty thousands are Catholics. Far more so-



licitude than this is being shown their brethren in the Dark Continent by the Catholic world. More of them are Catholics today.

Our Savior's first concern during His earthly sojourn was the poor, the neglected, and the outcast of His own country. If we share in His redemptive spirit as we ought, we will do what we really can to make these people know and feel that there is no other name under heaven, given to men, in Whom they can receive health and salvation, but only the name of our Lord Jesus Christ. We are called upon to pray for their salvation, and we are called upon for Christ's sake to make sacrifice. For a Savior Who came not only in water but in blood there can be no response which is bloodless. Christ never offered less than Himself, and all His grace and truth. And He never asked less than the entire surrender of the disciple to Himself. What He expects is not a mere sign of interest in His work, but sacrifice.

Among the privileges and duties which are ours in the Church of God, the place which belongs of right to this missionary work is a central place. You

must cooperate in a truly fruitful way with the band of missionaries who are carrying hope and peace to poor and distressed souls. They are doing the errands of Christ and your errands. Their deeds are not heralded by trumpets, but the angels of God accompany them. Your prayers and sacrifices can and ought to strengthen their arms for the battle which is not theirs alone, but Christ's and yours.

To enable them successfully to carry out their ministrations is the object of our appeal today. We appeal to you in the name of Christ and tell you that your aid will be given to Him, and remembered by Him, and rewarded by Him. And surely, dear brethren, we want no motive for sacrifice but to know that the request comes from Him. All that we have comes from Him, and from Him do we expect everything in this world and in eternity.

✠ DENNIS CARDINAL DOUGHERTY,  
*Archbishop of Philadelphia.*

✠ PATRICK CARDINAL HAYES,  
*Archbishop of New York.*

✠ MICHAEL J. CURLEY,  
*Archbishop of Baltimore.*





# A View of Catholic Work Among the Negroes

THE significance of the work that is being done among the Negroes in the United States is too generally ignored. It appears to be commonly assumed that, although this work is undoubtedly justified in principle, its results are of no real consequence and that they are not likely to be so. The undertaking itself might easily seem to be impossible—the conversion of 12,-

## The Outlook

000,000 Negroes, the results meagre — 220,000 Catholic Negroes, the material unpromising. This, however, is not the persuasion of those who are in close contact with this work or are engaged in it. The strong, clear note of optimism in their reports is impressive. This should not be mistaken for a brave gesture in a hopeless cause, or for a shallow optimism bred of easy and superficial successes. It is profound conviction in the actual value of the work and real confidence in its outcome.

This belief in the significance of Negro work is warranted by the results, which are the real test. The results are not, it is true, spectacular. The time was when they might have been, when the wonderful success of the missions in Africa at the present time might have been anticipated in this country. That opportunity has passed. If the present opportunity offers less, yet it offers something distinctly worth while.

One evidence of this is the annual yield of converts. Last year nearly 4,000

were reported, and this figure is incomplete. Such gains are comparable to those of many foreign fields, equalling, for instance, those in China, if the number of missionaries be taken as the basis

## Proved Results

of comparison, and far surpassing those in Japan. Moreover, good openings for mission work are numerous, even though only a few of these are taken advantage of each year.

Many new projects are now in an initial stage and others are ripe for systematic development. Financial difficulties alone prevent the actual organization of many new missions. During the past year, only two new missions

were established, one in Grand Coteau, Louisiana, and the other in Kansas City, St. Benedict's, and two dependent missions developed into independent parishes with parochial schools, namely, Our Lady of Mercy, Houston, Texas, and Abbeyville, Louisiana. Briefly, while as much work is being done as is possible by the available



THE GOOD SHEPHERD

workers, much more clamors for attention. The Negro mission field is a fertile field; where a Paul plants and an Apollo waters, there God gives the increase.

But the present opportunity may be a fleeting one and may speedily pass away. The relentless encroachment of secularism into this fertile field is a factor which makes the whole situation one of urgency. Education under secular control, which dominates the field, stresses



material betterment, reduces human needs to terms of money and material well-being, and is rapidly reshaping the outlook on life of millions of simple people. Industrial exploitation, too, and antisocial agitation are exerting their sinister power over them. Wherever the Church delays her advance, her later progress will be retarded. A large part of the Negro population, if not quickly and effectively reached, will soon be much further beyond reach.

The development of the religious life of her own flock is the chief concern of the Church in this field, along with a considerable amount of pioneer work.

### *Work of Schools*

For both these purposes the Catholic school is the indispensable means. This is the seed plot, where the quickening power of religion falls upon young lives to elevate, regulate, and per-

fect them, morally and intellectually, in accordance with the example and teaching of Christ. Almost every church for Negroes has attached to it a parochial or mission school. In fact, there are more schools than churches, and many of them have a large non-Catholic attendance.

Generally the elementary education for Catholic children is adequately provided for, except in the large northern cities, where there has been a recent heavy influx of Negroes, and in some of the rural districts of Maryland and Louisiana.

### *Catechetical Work*

In places where Catholic schools are lacking, a serious attempt is being made to give religious instruction and training by other means. The Catholic Instruction League, for instance, is taking special interest in Negro children in cities who are not reached by parochial schools. The League conducts several weekly classes

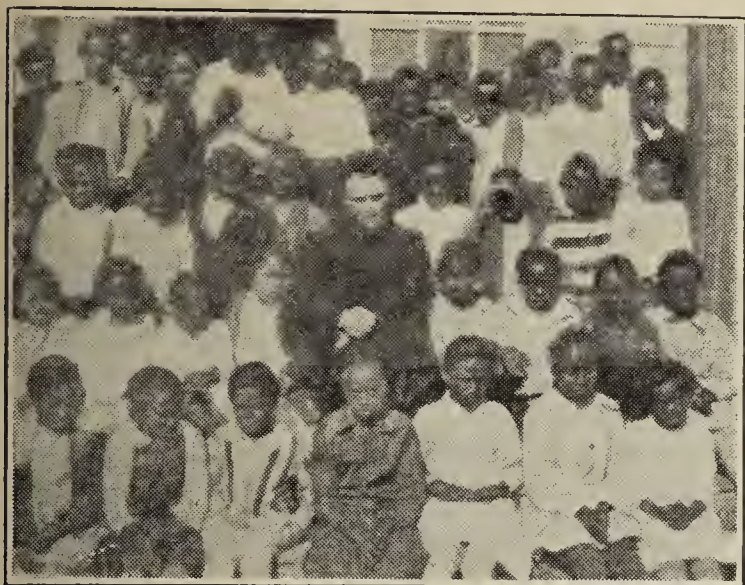
for groups throughout the year and vacation schools during the summer. In this way, five large groups of Negro children are being cared for in Chicago, two in Detroit, two in Kansas City, and other groups in several other cities. Similar work is being done elsewhere by religious communities, as for example, by the Mission Helpers in Baltimore, and by the Helpers of the Poor Souls in St. Louis. The religious vacation school also is beginning to reach out for the neg-



PROMISING OUTLOOK. CONFIRMATION CLASS, HOLY ROSARY INSTITUTE, LAFAYETTE, LOUISIANA

Most Rev. Jules B. Jeanmard, D.D. (center)





LOWER GRADES, ST. FRANCIS, BREAU  
BRIDGE, LOUISIANA

Rev. George J. Hanks, S.S.J., pastor (center)

lected children in the country districts. Last summer eleven such schools were conducted in various parts of Maryland and had an average daily attendance of 519 Negro children. In these ways zealous priests, religious, and lay persons are protecting many who are in danger of losing the Faith through neglect, and are trying to make practical Catholics out of them. It must be admitted, at the same time, that there are many others who are not so cared for. Here is the great source of leakage from the Church.

The recognition of this danger has prompted the great sacrifices that are required to uphold the two hundred elementary schools for Negro children. It is only just to say that they are efficient educational institutions as well as schools of religion. They maintain a place beside, and often times ahead of,

**Elementary Schools** the progressing public schools. One proof of this is the avidity with which non-Catholic parents grasp the opportunity to place their children in Catholic schools whenever it is offered to them. There has, indeed, been real progress of late in Negro education. This is due chiefly to the stimulus and cooperation of the trustees of the Slater, Jeanes, Rosenwald, and Phelps-Stokes Funds. Better buildings have been provided, better teachers

have been trained, and better courses of instruction given. The enrollment in public schools has increased nine per cent in eight years, and the daily attendance has improved eight-

**Increased Enrollment** teen per cent. The enrollment in our Catholic schools increased six per cent during the past year alone, equipment and buildings were improved here and there, and three new schools were added to the system, namely, in New Orleans, Houston, and Black Lake, La.

Negro education is now generally planned with regard, not only for the elevation of the masses, but also for the development and training of leaders. It is recognized, first of all, that the development of the race depends more directly on the elementary-school teachers than on any other group. More normal schools, country training schools, and summer schools are being provided to supply this need. These opportunities are being embraced with eagerness and appreciation. There are 9,312 Negroes in public normal schools and 3,215 in private schools. Three Catholic normal

### **Normal Schools**

schools in Louisiana are training lay teachers for Catholic schools and for public schools in Catholic districts. They stand first among all the accredited schools in the state. Their



GRADUATING CLASS, HOLY GHOST TRAINING SCHOOL, OPELOUSAS, LOUISIANA

Rev. James Hyland, C.S.Sp., pastor, Sisters of the Holy Family, teachers



graduates are at work in Louisiana, Alabama, and Texas. Besides, Catholic summer schools are conducted in a number of places for colored teachers, lay and religious.

A new awakening has taken place in the whole field of higher education of Negroes. During the past fifteen years the number of high schools has increased from 64 to 831, and their attendance

### High Schools

from 8,707 to 164,000; the number of colleges from 31 to 79, and their attendance from 2,132 to 13,860—an astounding growth. The Church in the South is making a brave effort to keep pace with this movement. It is vital that its ambitious and promising youth, the leaders of their race tomorrow, be given a Catholic training.

Social and charitable work is assuming an increasingly important place in the Catholic program. During the past year another Negro hospital was opened in Milwaukee, and one in Chicago is being developed. Monsignor Dunne, so well known because of his newsboys' home in St. Louis, has opened a similar home there for colored boys. The girls' home in Kansas City has been enlarged to accommodate boys also.



PLAYING SCHOOL. ST. FRANCES' ORPHANAGE, NORMANDY, MO.  
Conducted by the Oblate Sisters of Providence

The sound practice of seriously aiming at self-support is carried out in all this work. Whilst this aim has been achieved in some instances, in many

### Support

others it cannot be realized for the present on account of the smallness of the mission, the poverty of the people, or the character of the work that is being done, for purely missionary and charitable work does not pay its own way. It is to assist such work that the proceeds of the Lenten collection are given. Consequently, if the Negro missionary and charitable work that is now being carried on so fruitfully is to survive these difficult times, American Catholics must continue to give it their aid. To lose ground that has been gained more by the blessing of God and the sacrifice of priests and religious than by money would be disastrous and shameful. Continued help is imperative.

### NOT ABROGATED

"In universis harum regionum diocesibus quotannis, prima Quadragesimae Dominica, collecta fiat, et summa inde proveniens mittatur ad commissionem pro missionibus domesticis (i. e., Nigrorum et Indorum) instituendam. Hoc vero modo distributio fiet. Pecunia ex hac collecta primae Dominicae Quadragesimae derivata in diocesibus, ubi Societas pii Operis de Propagatione Fidei jam existit, tota impendatur a commissione in juvandis Indorum et Nigrorum missionibus." Concilii Plenarii Balt. III Acta et Decreta, Tit. VIII, Caput II.



## Work of the Josephite Fathers

St. Joseph's Society is achieving remarkable results with the limited number of priests and the inadequate resources at its disposal. We have in our care 63,334 souls, which is half the number of Negroes who attend churches for their exclusive use. In our charge are fifty-six churches with resident priests and twenty-five missions. Attached to these churches are 65 schools, in which 12,515 children are being taught by 233 Sisters and seventy-seven lay teachers. Our Fathers now number eighty-eight, while sixty-one seminarians and eighty-five preparatory students are enrolled in our seminary and college.

The work on our missions is not static. Last year our missionaries reported 3,135 baptisms and 924 converts, which represent a gain over those of the previous year of 239 and 120 respectively. Besides these, there are 495 prospective converts under instruction. This work is being done in four archdioceses and eleven dioceses.

Despite the trying times, the physical adjuncts of our mission work have been improved and added to. At Raleigh, North Carolina, a new mission composed of church, rectory, school, and convent, was established. In St. Augustine, Florida, another mission church has been opened to care for the Negro Catholics in another section of the city. At Tampa, Florida, a new two-story brick school building has been erected. At Houston, Texas, a mission has been

formed into a parish with a resident priest; a rectory has been built there and a school is now being constructed. In New Orleans, Louisiana, two new

churches have been built to accommodate the crowds which overflowed the school auditoriums, formerly used for church purposes. In the same city two churches were remodelled, while in Rayne, a new school has been built.

In Baltimore, Maryland, old St. Francis' Church, the first church in this country for the exclusive use of the Negroes, is now in a transition

stage. The rectory has been transferred to another section, and the church will soon follow. St. Pius' Church, in Baltimore, formerly for the use of white people, has been turned over to the congregation of St. Barnabas'.

We rate as the outstanding event of the year the dedication of our new St. Joseph's Seminary at the Catholic University, Washington, D. C.

Our income has dropped off alarmingly during the past two years. With the heavy debt on the new seminary, the Commission can readily imagine what our anxiety is, now that the charity of the faithful has been lessened. Consider, too, the increased financial strain occasioned by the support of twice the usual number of seminarians. Add to this the increase in demands from the missions which are unable to survive the strain of the times.

(V. REV.) L. B. PASTORELLI, S.S.J.,  
*Superior General.*



TAKING POSSESSION OF NEW CHURCH  
St. Pius, Baltimore, Maryland



## A Strong and Timely Note

### GALVESTON

Galveston has a complete high school for Negroes, which has the approbation of the Department of Education of the State University.

It is one of sixteen schools in the entire state which have this approbation.

Our Lady of Mercy will open in September in Houston. The teachers, Sisters of Holy Family, will reside for the present at St. Nicholas Convent in Houston.

St. Nicholas, Houston, built a new convent and a new school building with room to take care of high school work for St. Nicholas and for Our Lady of Mercy.

Father Lally is struggling hard with a big school in Port Arthur. Father St. Onge in Liberty finds extensive repairs needed in school and house. He ought to have a separate home for the Sisters, so that the whole school building could be used for school purposes. Both Father Schaffert and Father Flaherty have just built in Houston. They had to borrow money, and both are carrying a heavy burden. Please be good to us. All these priests are doing honest, zealous work.

I enclose the letter of Father Fitzpatrick as a splendid supplement to my own report. I believe he has struck a strong and timely note in the care of the Negro of the South. We must make inquiry about their care beyond Baptism and first Communion and grammar school. Secular high schools will undo

our work and rob us of the brightest of this blessed "Dark Flock."

✠ C. E. BYRNE,  
*Bishop of Galveston.*



FIRST COMMUNION CLASS, BLESSED SACRAMENT PARISH, BEAUMONT, TEXAS

Rev. Patrick J. Walsh, S.S.J., pastor

The thousand dollars sent to me last February, made it possible to keep the high school and primary grades in teachers until the end of the term. We have graduated ten from our high school this year.

The Negroes in the South are demanding higher education. If the Catholic Church is not prepared to give it to them, we are only losing our time, as they will be lost to the Faith. It is necessary to maintain schools for higher education.

This year we have had fourteen adult converts and some children from the school. This was due in a great measure to our system of education compared with that of the public schools. A noted educator from New York was so impressed with the conduct and training of the children that he came to compliment the Sisters. He was a non-

*(Continued on page 19)*



## Catholic Evidence Work

### WILMINGTON

Our colored people are beginning to think about the Catholic Church, and I firmly believe that they are ready to embrace the Faith in considerable numbers.

Last year we gave a series of lectures illustrated by pictures on Catholic doctrines every Sunday night from October to Easter, and both Catholics and non-Catholics were invited to attend. The hall was packed for every lecture, with the exception of one very stormy night when we counted only 187. After the final lecture, we took stock and found that more than 4,000 colored non-Catholics had attended the course, and that 16,000 pieces of Catholic literature had been taken away by them. Now they are coming around to ask when will further instructions be given on the Catholic Church. They seem really hungry to listen.

As a result of the foregoing and similar enterprises, the number of converts this coming year will be more than double that of the past year. We have

among our coming converts college graduates, musicians, mechanics, and others, whose standing in the community will be of no small benefit to the congregation.

All this goes to show that, if we had the means, many of our colored people could be brought into the Church.

First of all, we beg that our regular yearly allocation be increased. The very existence of our Negro work is practically dependent on this aid. St. Joseph's School has had to introduce vocational training in order to compete with the public schools. This will cost at least \$600, a sum which can not be had from the scanty revenue of St. Joseph's Church.

If we had \$1,500 we could begin high school work in St. Joseph's School. The rector considers this undertaking a real necessity.

Our Mother of Mercy Church, Belvedere, Delaware, should have a school. It would accomplish untold good.

✠ EDMUND J. FITZMAURICE,  
*Bishop of Wilmington.*



ONE CONVERT CLASS. ST. JOSEPH'S CHURCH, WILMINGTON, DELAWARE  
Rev. Conrad F. Rebeshar, S.S.J. (center)



## Sowing the Seed

### NASHVILLE

Like other Negro missions in the South which have had no Catholics to begin with, it is through the school that we must build up our congregation. We had almost half as many again as the normal attendance in our school last year, and we are looking for a greater increase this year. This will mean an additional teacher and additional expenses. But it means the prospect of more rapid growth of the congregation. The colored people here realize the superiority of our training to that of the other schools. The children are carrying into their homes Catholic teaching; this is bound in time to bear results.

(REV.) JAMES V. FINEGAN, S.S.J.,  
*Jackson, Tenn.*

Our need is another Catholic church in north Nashville. In this part of the city there are three Negro institutions, Fisk University, Meharry Medical College, and Tennessee State Normal, which have approximately 1,500 students, amongst whom there are about sixty Catholics. These three schools are close together but are three miles from the colored Catholic church, which is situated in the southern part of the city.

These students for many reasons, lack of carfare, meetings of fraternities and sororities, but chiefly the distance to Holy Family Church, do not, except five or six at most, attend Sunday Mass.

Outside these institutions, there are possibly fifty other Negro Catholics in north Nashville who do not come to church.

To begin this work \$5,000 are needed.  
(REV.) M. J. NEARY, S.S.J.,  
*Nashville, Tenn.*

### Primary Contacts

#### MOBILE

There seems to be a wonderful opportunity for work among the Negroes. It will have to be through the school that we reach the people. We must have schools and these schools at least for the present must be supported.

We are very anxious to have the high school in Mobile accredited but we lack the necessary equipment. We feel that there is a great opportunity in this school for us and we are making sacrifices to help it along. I feel that under present conditions the Negro work in the diocese during the past year has been very

*(Continued on page 14)*



JOSEPHITE STUDENTS AND FACULTY, EPIPHANY COLLEGE, NEWBURGH



# Work in the Metropolis

## NEW YORK

"To the casual observer," writes the pastor of St. Charles' Church, "the prospects of the work here in New York City are disappointing. The mass of colored people who come to New York plunge into the mad race after pleasure. This does not create a condition of soul favorable to the teaching and practices of the Catholic Church. Still, we have a number of converts under instruction at all times. Our Catholics themselves are apt to be affected by their surroundings, yet here again we have hope, for we meet many sanctified souls who would be a credit to any race. We find these among the men and the women, the young and the old."

St. Benedict's pastor says: "We have no parish limits. Our people are scattered all over the city. Besides the three parish Masses, we have a Mass on Sundays at the Convent of the Helpers of Holy Souls, for the convenience of the people living on the east side. We have about fifty children for Sunday school after the Mass there. We support St. Benedict's Day Nursery. The average number of children daily cared for there is from eighty-five to one hundred. We would like to start a school in the San Juan District, where three or four thousand colored people reside. There is a great field for conversions. With our colored nuns in charge of a school there the results would be wonderful. The colored nuns are successful teachers and are well liked by the children."

St. Mark's pastor comments: "The past year has been a difficult one for us because of the lack of employment. Spiritually, however, we have about held our own, although the number of attendants at Mass has fallen off. This is due to the fact that the colored Catholics now attend the churches nearest to their homes. The priests and Sisters are kept busy instructing converts who, when they are baptized, often become

regular attendants of other parishes. A great deal of social service work should be done. We badly need a Catholic working-girls' boarding house, a summer camp for the children, three or four day nurseries, and many other helps for the physical and spiritual care of the people. Much remains to be done, for the Catholics are only a small portion of the two hundred and fifty thousand inhabitants of Harlem."

(VERY REV. MSGR.)

THOMAS G. CARROLL, D.D.,  
*Chancellor.*

## Public School Rivalry

### SAN ANTONIO



OPEN DOOR  
Parochial School

The Sisters of the Holy Ghost need \$1,500 for equipping a high school at St. Peter Claver's, San Antonio. The pastor needs help for repairs to the dilapidated rectory.

Magnificent new public school buildings are crowding in on us. The Negro public schools in San Antonio are

equal in every respect to the white schools. This makes it necessary for us to offer the same advantages.

If the means were available, we might engage a Sister to devote her time to follow up the children, and to visit their parents and the sick. She might give catechetical instructions in outlying districts. Our priests and Sisters are willing to work and they do a great amount of admirable work. But they are greatly handicapped by lack of means.

✠ ARTHUR J. DROSSAERTS,  
*Archbishop of San Antonio.*



## Forced Marches

### CHARLESTON

We are very hopeful for the colored work in the Diocese of Charleston. The undoubted result of the new school in Charleston is increased interest in the

and place a resident priest and Sisters at this point. The cost of maintaining this new undertaking will not be more than twice what we spend now with such poor results. We believe this old-



FIRST COMMUNION CLASS AT ST. THOMAS AQUINAS CHURCH,  
CITRONELLE, ALABAMA  
Rev. Charles J. Brown, pastor

Church among the Negroes. Avery Institute, a school supported by a Protestant missionary society, is now planning a high school. Its purpose is undoubtedly to challenge the advantage which our new building has given us. This competition will force us to meet them in another year.

The new start we have made in the Negro work with this school is straining our backs. Applications for admission were overwhelming, exceeding our capacity by almost 150 pupils. We are opening our record year, high in the face of keen competition, but please God we shall survive. If only we had some of the friends of the children of this world!

The work at Catholic Cross Roads continues to give us cause for discouragement. Results with lay teachers, and a priest visiting the place only two Sundays of the month, are not satisfactory. We must build a convent and rectory,

established place ought to be provided for, before we begin to look for new places. Already requests have come to us for an establishment of the work in Orangeburg, South Carolina. With funds we can find several good opportunities for missionary work.

✠ EMMET M. WALSH,  
*Bishop of Charleston.*

### *Primary Contacts*

*(Continued from page 12)*

satisfactory. I want to thank the Commission for its generosity to us. We simply could not go along without its help.

Our greatest difficulty is the constant migration of the Negro. Each parish must be built up anew yearly and sometimes more frequently.

✠ T. J. TOOLLEN,  
*Bishop of Mobile.*



## Interest at White Heat

### LOUISVILLE

A remarkable spirit of self-sacrifice and zeal is manifested by the Sisters and priests to whom the spiritual care of our colored people is entrusted, and a sense of profound appreciation by the people.

The priests and Sisters lose no opportunity to strengthen the Faith of their flocks and to spread the knowledge of the Catholic religion among the non-Catholics. With such zeal it is reasonable to hope for an abundant harvest.

However, to reap that harvest financial assistance is still necessary, because our colored Catholics are of the poorest class. They give liberally of their means, but it is impossible for them, unaided, to support their churches and schools. We sincerely trust that the Commission will be able to make the full allotments to us this year when so many of the colored people are in destitute poverty. I can assure you that this aid will go far towards keeping up the spirits of those engaged in the work, and will at the same time enable us to keep at white heat the interest and hopes of the colored people themselves.

I take the liberty of quoting the words spoken over the radio by one of our Catholic colored men, Mr. Winlock: "God speed the day when Catholic Americans will awaken to the ripe mis-

sion fields at their very doors, with the harvest of souls perishing daily for lack of laborers and means with which to gather for Christ millions of waiting souls."

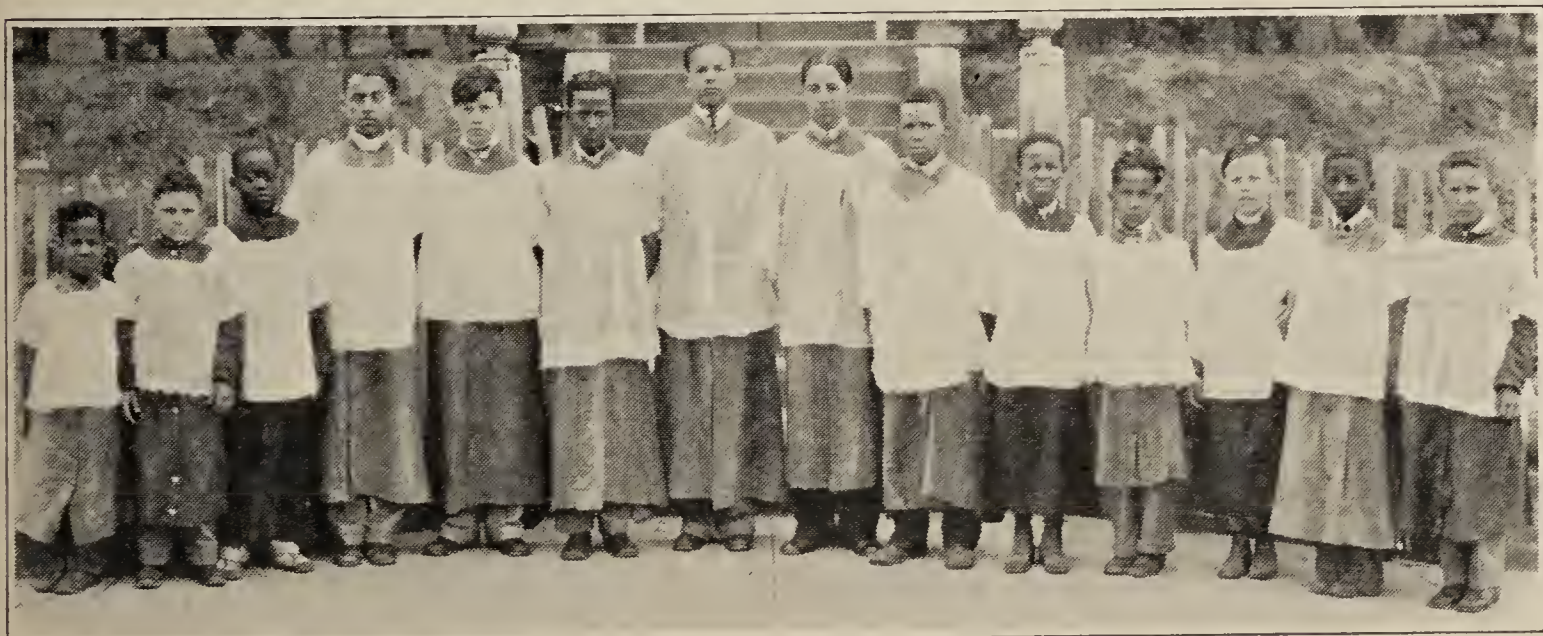
✠ J. A. FLOERSH,  
*Bishop of Louisville.*

### *A Policy of Expansion*

#### NATCHEZ

There is not in the entire diocese a congregation of Negroes able to support its priest and school. The amount given us each year by the Commission is distributed amongst all the priests in the Negro missions. Without this it would be impossible for us to continue our present work. Our aim is, not to be satisfied merely with maintaining the mission centers that we have, but gradually to create new centers from which the Faith may be diffused. In the near future a new mission center will be opened near Clarksdale. Work of preparing the way has been in progress for more than a year. The time is now ripe for its opening. A nicely situated piece of ground has been promised to us. A center here will probably be productive of much good to souls.

Our priests have really a hard struggle  
*(Continued on page 20)*



SANCTUARY SOCIETY, HOLY FAMILY CHURCH, NATCHEZ, MISSISSIPPI



## Negro Work in the West

**BELLEVILLE.**—Both St. Augustine's and St. Columba's schools are functioning efficiently, St. Columba's having had its first graduation this summer. Our Cairo mission, which had only one colored communicant at its opening a short while ago, has already passed the 100 mark. The East St. Louis mission has reached the point where it attracts the favorable notice of the entire colored community; larger church accommodations would, I believe, draw many adult converts of a desirable type. A few of this class have already joined us this past year.

Both our missions are still burdened with part of the initial foundation debts, and salaries and school expenses absorb more than the annual local resources.

(REV.) P. HARRINGTON, S.M.A.,  
*East St. Louis, Ill.*

**PEORIA.**—We have a mission church in Danville, Illinois, which administers to the spiritual needs of the colored Catholics. This church was erected in 1928 and dedicated by the late Bishop Dunne. Most of the people are impoverished and are unable to keep up the church. We have Mass every Sunday for them and have about fifteen children in St. Patrick's parochial school. We had six baptisms in the last twelve months, three converts, and about a dozen under instruction.

(REV.) F. J. O'REILLY,  
*Danville, Ill.*

**KANSAS CITY.**—St. Monica Institute, Kansas City, founded a few years ago as a home for girls of school age, has proved very successful, but is too small. It has expanded this year to take in boys of school age. Our capacity is twenty girls and ten boys. Two Sisters and one lay worker are in charge. We are hoping for a successful year in making converts, and are looking forward to much better cooperation from



FUTURE PUPILS OF PAROCHIAL DAY SCHOOL

the white Catholics. We have engaged an excellent woman as social worker and are now training another.

(REV.) CONSTANTINE SCHAAF,  
O.F.M.,  
*Kansas City, Mo.*

**OMAHA.**—The parish and school of St. Benedict's, Omaha, have seen a steady growth year by year. The school is a splendid building and its work shows continual improvement. There are eight grades in addition to the kindergarten class. The revenue is small, and without the assistance of the Commission, wholly inadequate to meet current expenses. The prospects are very good, if the plant can be kept running.

✠ JOSEPH F. RUMMEL,  
*Bishop of Omaha.*

**ST. LOUIS.**—The prospects look brighter each year for the spread of the Faith among the colored people in St. Louis. For the past few years more intensive work has been done with excellent results. There are of course a number of obstacles in the way, the social condition of the Negroes, their lack of money, and the migratory habits of many of them. Very Rev. Monsignor Peter J. Dunne is now opening a home for young Negro boys.

✠ JOHN J. GLENNON,  
*Archbishop of St. Louis.*  
(Continued on page 20)



# Largest Body of Catholic Negroes

## LAFAYETTE

The letters and pictures I am sending will tell more clearly and graphically than any report of mine can, what we are accomplishing and trying to accomplish with our scanty means in this large and most promising field for colored work.

Two new projects have taken shape in the course of the past year, the establishment of a new parish at Grand Coteau, and the construction of a new school at St. Martinville.

The Jesuit Fathers at Grand Coteau have long felt the need of a separate

children in this parish to fill a building three times its size. The public school will have to take care of the overflow.

Judging from the reports that have reached me, there is no falling-off in the school attendance this year, despite the hard times.

✠ JULES B. JEANMARD,  
*Bishop of Lafayette.*

God has visibly blessed Holy Rosary Institute during the past year. We were able to build a much needed annex, providing us with a chapel, sewing rooms,

and laundry.

Our graduates received State diplomas and teachers' certificates; our school ranked highest among all the public and private accredited schools in the State of Louisiana.

Our new chapel is a real blessing. Here many of the colored Catholics who live in the country too far away from the parish church, at-

tend Mass. These good people still have the faith, but many have not been practical Catholics for years. During Lent, our chapel was overcrowded three times a week for the Lenten sermons. As a result many were back to the Sacraments.

Holy Rosary Institute is an accredited high school, a teachers' training school, and the only boarding school for Negro girls in this region. It has provided teachers for the many rural schools



GRADUATES, HOLY ROSARY INSTITUTE, LAFAYETTE, LOUISIANA

church for the colored people there, who number about half of the congregation. At a cost of about \$6,000, which I must find, they have moved to the church grounds a large hall, which is now being remodeled and made churchlike. The blessing will take place some time next month.

The new school in St. Martinville fills a great need. It was filled to its capacity, 125 pupils, from the day of its opening. There are enough Catholic



in places where there are no parochial schools. Their influence for good is increasingly felt, especially in Louisiana and Texas. But we don't know how we will be able to carry on, unless special help is extended to us during these hard times.

(REV.) H. J. PATZELT, S.V.D.,  
*Lafayette, La.*

The Sacred Heart Mission covers a large area. Our small church in Lake Charles is crowded beyond capacity every Sunday.

Our school, which is efficiently conducted by four Sisters of the Blessed Sacrament and some able colored teachers, is overflowing with colored children. We can not turn them away; the success of the Church lies with the parochial school.

Our outlying districts are four in number. In none of these places have we a church. The people gather at a neighbor's home to hear Mass and learn about God. They live too far from town.

(REV.) CHARLES B. HANNIGAN,  
C.S.Sp.,  
*Lake Charles, La.*

There are two schools attached to this mission, one here at Lebeau and the other at Rideau. Both schools are in bad condition. This year more than any other we shall need help, because the people of whom we have charge can not help us very much. The cotton farmer receiving six cents for his crop can do no more than help himself, and even this will be something he can just

about do with the money he receives for his crop. Even now we feel the depression and when the cold weather comes it will be worse. The equipment in both schools is old and of hardly any use, but we have to get along with it. At Lebeau we have over two hundred children under the care of four Sisters. Some of the rooms are much overcrowded. The Rideau school which



FIRST COMMUNION CLASS, SACRED HEART PARISH,  
LAKE CHARLES, LA.

Rev. Charles Hannigan, C.S.Sp., pastor. Taught by Sisters of the Blessed Sacrament

is conducted by a lay teacher, consists of just one room where all the children gather for classes.

In former years we were able to collect tuition fees, but this year the people have nothing. Here there is only one thing, and that is cotton, which brought next to nothing. Conditions have been bad in the past, but never as bad as they are at the present time.

(REV.) E. J. MCKEE, S.S.J.,  
*Lebeau, La.*

There are about two thousand souls in Breaux Bridge parish. Only a few of them live in the village. The rest are scattered throughout the country and must make their living from the soil, and in these days the farmer in the South is hard hit. This year's cotton will be almost given away.

With my two or three dollar col-



lections I must keep up my home, the church, convent, school, and hall. The repairs alone on these buildings is a burden.

(REV.) GEORGE J. HANKS, S.S.J.,  
*Breaux Bridge, La.*

The colored school of Grand Coteau, which is taught by four Religious of the Sacred Heart had an enrollment of 118 last year. The need of a school bus is greatly felt, for in many cases the children have a walk of two hours or more twice a day to get to school. Bad weather makes attendance for these little ones practically impossible.

The two sodalities, one for married women, the other for girls, do much good. A retreat of three days is attended by each group in alternate years. The retreats are made with great earnestness and with visible fruit.

A three days' retreat for men was given this year. The attendance passed the 100 mark. Their faithfulness, their eagerness, and their spirit of prayer showed their appreciation for the grace of God. The majority of these men had been boys at the school. They

made but one request—to have such a retreat each year.

Our elementary, high, and teacher training schools in Opelousas are all accredited by the State Board of Education. For six years we have stood at the top in the State examinations, and three times took first place. Since 1923 we have trained forty-nine teachers—forty-nine colored Catholic leaders.



GIRLS, SACRED HEART SCHOOL, GRAND COTEAU, LOUISIANA

Most of these graduates teach in the public schools.

The enrollment this year is close to 500. The public schools are beggared for lack of funds. We have nine Sisters of the Holy Family and three lay teachers.

We have started the term, but only God knows if we will be able to keep open for the full term. We expect only one-tenth of the tuition. The children are without sufficient food and clothing.

(REV.) JAMES A. HYLAND, C.S.Sp.,  
*Opelousas, La.*

### *A Strong and Timely Note*

*(Continued from page 10)*

Catholic. These facts go to show what our schools could do if we had the means.

(REV.) A. J. FITZPATRICK, S.S.J.,  
*Galveston, Tex.*



BOYS, SACRED HEART SCHOOL, GRAND COTEAU, LOUISIANA



*Laying the Foundations*

## LITTLE ROCK

I hesitate to undertake any new work this year, although I have already purchased land for the erection of a Negro mission center at El Dorado. St. Bartholomew's in Little Rock has a new church, and the school has been entirely remodelled. In the interest of the Negro work, I have made the first step toward the erection of an orphanage. I have purchased a large farm near Pine Bluff for this purpose. We are hoping that in another year the actual work of caring for Negro children will be under way.

The problem for the coming year will be to carry on our present missions. The Negro work, like all other activities, is suffering from the general depression, and perhaps even more so. For the Negro of the South is to a large extent engaged in seasonal occupations and in agriculture.

This year we shall need real help to carry on our work, particularly our schools.

✠ JOHN B. MORRIS,  
*Bishop of Little Rock.*

*A Policy of Expansion*

(Continued from page 15)

gle. Most of them have large plants to maintain. Keeping their buildings in repair is a source of constant anxiety to them. Besides these and the usual mission expenses, many demands upon their charity are made by the poor.

✠ R. O. GEROW,  
*Bishop of Natchez.*

*Fruitful Harvest in Florida*

## ST. AUGUSTINE

A new church has been opened in Miami, and a mission church in west St. Augustine.



IN SACRED HEART SCHOOL, LOUISIANA  
Colored lay teacher in background is product of Catholic normal school

A very encouraging feature of our work is the number of converts: St. Peter Claver, Tampa, 18; St. Benedict's, St. Augustine, 17; St. Mary of the Missions and St. Francis Xavier, Miami, 20; St. Pius, Jacksonville, 32; St. Peter Claver, Fernandina, 10; in all, 97 converts. This large number is eloquent testimony to the apostolic zeal of the priests engaged in the work, and to the fruitful harvest that awaits laborers in this portion of the Lord's vineyard.

(VERY REV.) J. NUNAN, V.G.,  
*St. Augustine, Fla.*

*Negro Work in the West*

(Continued from page 16)

ST. JOSEPH.—With existing conditions of depression and so many Negroes without positions, we plan no new projects for the coming year. To carry on the work, however, the same allocation as last year, \$2,000, will be necessary.

✠ FRANCIS GILFILLAN,  
*Bishop of St. Joseph.*



# Another Catholic Negro Hospital

## MILWAUKEE

We built a missionary hospital last year at a cost of \$115,000, of which \$50,000 still remains unpaid. The marital status of Milwaukee's colored population is such that few can be admitted into the Church. The best thing we can do for them is to offer them a last chance on their death beds in our hospital. Since its opening on June 10th, we have been able to reconcile many to God. We hope to make the hospital self-supporting. Forty white and six colored doctors have volunteered their services.

Our school, St. Benedict's, is filled to capacity, as usual. For several years we have been hoping to open another day school in the heart of the Negro district. We are assured of 300 pupils, all non-Catholics, to begin with. The present school was once well located but is now too far from the homes of these children. City improvements forced our people to move to another part of the city. To provide a new day school, \$35,000 would be necessary.

But, even as it is, we succeed in getting more than a hundred children who attend the public schools to come here regularly every Sunday for religious services and instructions. Given the help to carry on educational and welfare work, we could soon reap a great spiritual harvest.

St. Benedict's is chiefly a boarding school. Eighty-five per cent of our chil-

dren are from out of the state. Because of this, we are unable to get any help from state, county, or other public organizations. The school is entirely dependent on its own resources and on charity. The tuition fees, its main support, have dropped 65 per cent since the depression. If conditions do not improve, I do not know how we can keep on going.

(REV.) PHILIP STEFFES, O.M.Cap.,  
*Milwaukee, Wis.*

## Forgotten Souls

### RALEIGH

No more hopeful missionary endeavor can be imagined than that among the Negro race in North Carolina. Within the past five years the number of Catholics has doubled. But there are only five cities where the Catholic Church is laboring for the souls of the colored, whilst there are over fifty cities where nothing is being done. In several the colored population is more than beyond 10,000. To build a plant for the work in any one of these places would require a heavy outlay. Then several years must pass before the new congregation of converts could be self-supporting. When a new unit is begun, the growth is most encouraging. God's blessing is evidently present. But the practical problem of financing must be faced. The per capita offering of approximately one cent a year from the American Catholic laity does not afford much solace to the priests and Sisters who are spending themselves in behalf of the millions of forgotten souls.

The need of a church and school for colored in Asheville, North Carolina, is imperative. Over fifty colored Catholics are without an opportunity of attending Mass. As many more are prepared for Baptism.

✠ WILLIAM J. HAFEY,  
*Bishop of Raleigh.*



OFF FOR AN OUT-MISSION  
Rev. George J. Hanks, S.S.J.



## Glimpses of Southern Missions

**SAVANNAH.**—The Negro missions in Georgia are extremely poor. Most of our Catholic colored people belong to the unemployed. All the Fathers of the Society for the African Missions teach in the schools attached to the missions and depend for conversions mainly on the work done in the schools. Both the Fathers and the Sisters are self-sacrificing in carrying out the work to which they have given their lives. But without means they can not extend their work. I trust, therefore, to obtain from the Board this year more than the usual allotment to Savannah so that I may be enabled to carry on and increase the good work which is being done here.

✠ MICHAEL J. KEYES,  
*Bishop of Savannah.*

**OKLAHOMA.**—The result of the work among the Negroes has been the most consoling in the Diocese of Oklahoma-Tulsa. Unfortunately, it is impossible to carry the growing obligations of this work without help.

Not one of these places is self-supporting to any degree. The priests have to be supported, the churches, and the schools. Were it not for the help we have been receiving from the Commission and from the A.B.C.M., we would have to close the two schools. In Tulsa I have succeeded in organizing a club which contributes \$500 a year to the support of Father Bradley's work.

(RT. REV. MSGR.) R. SEVENS,  
*Vicar for Missions.*

**COVINGTON.**—The work in Lexington is under the direction of a zealous young priest, Father Joseph Deimling. While there are many discouragements, I am confident that his perseverance and zeal will show results in time.

I have also directed another young priest to interest himself in the work in Covington and Newport. We have some



RECESS TIME, SACRED HEART SCHOOL,  
LAKE CHARLES, LOUISIANA

Colored lay teacher (right). Rev. Charles Hannigan, C.S.Sp., pastor

zealous Catholic lay women who are doing excellent service in this neighborhood. I hope with God's help we may soon see the fruits of our labors.

✠ FRANCIS W. HOWARD,  
*Bishop of Covington.*

**CORPUS CHRISTI.**—While I can not report any new work, the old work is demanding constant attention to keep the Negro parish, small as it is, going. The school has been doing well. The enrollment this year will undoubtedly run up to 170. The people are very poor. They could not support a church and school. If the subsidy from your Commission were to be withdrawn, I would simply have to close the Negro church and school.

✠ E. B. LEDVINA,  
*Bishop of Corpus Christi.*

### *Well-Spent Dollars* ALEXANDRIA

The work in Shreveport has greatly progressed. A school was opened, with one lay teacher, at Black Lake, a mission of Campti. At confirmation last May, I found that this one teacher had done wonderful work for her pupils in a few months' time. How well spent are the few dollars for such isolated Catholic people who long to be good Catholics and to raise their children in the Faith. Our chief concern is the general depression, of which the colored people are the first and worst sufferers, since work is given in preference to the whites.



Many will not be able to live, much less to support church or school.

For carrying on the work, we shall need the same as last year for ordinary purposes, and as much over and above as can be spared, because conditions are desperate. The pastor of Marksville says

his total income this year will hardly be \$100. None of the other pastors of colored churches make anything like a living. The Negroes in towns have no work; those in the country have nothing.

✠ C. VAN DE VEN,  
*Bishop of Alexandria.*

## A Growth of Grace

### RICHMOND

Our Lady of Victory Mission, Portsmouth, Va., began a year ago with a nucleus of twenty-two souls. It opened its school to a juvenile population of 144 pupils of the first and second grades. Only four of this unexpectedly large enrollment were Catholics. This year we are adding the third grade and hope to add another grade each year.

The growth of the congregation has not been less phenomenal. We number now fifty-nine Catholics. As we began with only twenty-two, we record thirty-seven baptisms. These thirty-seven should be considered a growth of grace. The number of holy Communion nears 900 for eleven months.

We were hoping that the need of a convent would be felt only after three or four years. Circumstances have un-

fortunately changed, so that our three teachers are practically without a roof over their heads. If by some unforeseen generosity this problem should be solved, there yet remains the need of money to



ONE FULL SCHOOL. PUPILS OF EIGHT GRADES  
Holy Rosary Institute, Lafayette, Louisiana

build the second story of our school.  
(REV.) NICHOLAS J. NABEK,  
*Portsmouth, Va.*



A new school costing \$20,000 is now under erection, and will be ready for occupancy the first of October, this year. The maintenance of the new building will add to our expenses, and I am hopeful that the Commission will increase our allowance.

We had nine children and one adult for Baptism; eight of these were converts. The total number of pupils last year was 92, the largest in the history of the school. The total number of souls in St. Joseph's Mission, Alexandria, is 177.

(REV.) JOSEPH J. KELLY, S.S.J.,  
*Alexandria, Va.*

Our poor people have made superhuman efforts to keep the children in school during these trying times. We enrolled more than 850 children. Of these over 600 are non-Catholics. Many of these will become Catholics. We hold to the rule, however, of accepting only older boys and girls.

The number of adult converts still increases. These would be far more numerous but for the fact that only one priest ministers to this mission.

The future holds out great possibilities to us. The school is having a great influence, and we already notice a more intelligent and stable Negro. This new Negro recognizes in the Catholic Church his real friend.

The scarcity of priests for this work of converting the Negro is accentuated by their being forced to spend much of

their time seeking financial aid. If it were not for the help given to this mission by the Commission, our work here would be entirely impossible.

(REV.) VINCENT D. WARREN, S.S.J.,  
*Norfolk, Va.*

### *Progress of a New Mission*

#### DALLAS

Last year in Fort Worth we opened a small school in a private dwelling with an enrollment of seventy-one. This year, thanks to a grant from the A.B.C.M., we have been able to erect a four-room, brick school building. By personal supervision and labor we were able, not only to erect the building, but also pay off the remaining indebtedness on the school property. The enrollment is 115, with more applying for admission. We have been able to make a substantial addition to the convent. We also added another teaching Sister to the staff this year. The prospects for this mission are very encouraging and with your generous and kindly help and God's grace we will add many souls to the true fold.

(REV.) E. F. GLANCY,  
*Fort Worth, Texas.*

I beg to state that the progress made in the colored work last year was very satisfactory. I have been greatly pleased with the zeal of the Reverend Fathers.

✠ J. P. LYNCH,  
*Bishop of Dallas.*



BOYS OF SCHOOL AGE, SACRED HEART CHURCH, PORT ARTHUR, TEXAS



# Negro Missions\*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alexandria.....	6,584	7	5	231	17	9	1,333
Bahama Islands.....	5,000	13	8	205	380	16	1,197
Baltimore.....	26,000	15	23	817	252	19	3,070
Belleville.....	500	2	3	15	46	2	272
Belmont Abbey.....	110	1	1	1	2	1	25
Brooklyn.....	12,000	1	3	173	200	1	200
Buffalo.....	250	1	1	4	7	0	0
Chicago.....	6,000	1	3	140	165	1	996
Cincinnati.....	1,400	4	6	17	206	4	868
Charleston.....	750	3	4	15	21	3	698
Cleveland.....	1,100	1	1	21	70	1	205
Columbus.....	200	1	1	..	..	1	125
Corpus Christi.....	130	1	1	6	3	1	170
Covington.....	165	1	1	12	29	0	0
Dallas.....	390	2	2	4	22	2	375
Detroit.....	1,200	2	3	40	36	0	0
Galveston.....	10,080	7	8	273	23	6	1,054
Indianapolis.....	500	1	1	11	27	1	90
Kansas City.....	800	2	1	8	20	2	176
Lafayette.....	60,000	19	14	1,756	40	24	3,899
Leavenworth.....	800	3	3	14	25	3	240
Little Rock.....	600	5	5	68	22	5	750
Los Angeles.....	1,500	1	2	57	8	0	0
Louisville.....	2,300	4	2	53	13	10	618
Milwaukee.....	450	1	3	7	101	1	300
Mobile.....	5,200	21	12	192	305	17	1,820
Nashville.....	972	3	3	37	60	3	423
Natchez.....	3,844	17	21	88	94	13	2,205
New Orleans.....	35,000	16	25	1,235	156	23	5,902
New York.....	15,000	3	9	316	121	4	935
Oklahoma.....	1,200	5	3	31	137	2	346
Omaha.....	350	1	1	12	17	1	90
Philadelphia.....	3,450	5	10	184	175	6	885
Pittsburgh.....	1,300	1	1	15	14	0	0
Raleigh.....	675	5	5	27	114	6	1,021
Richmond.....	2,300	7	8	96	182	5	2,160
St. Augustine.....	1,600	6	4	88	111	6	1,132
St. Joseph.....	175	1	1	27	20	0	0
St. Louis.....	5,500	4	10	209	301	5	565
San Antonio.....	1,000	3	3	14	12	3	320
Savannah.....	2,250	6	7	226	134	6	1,665
Wilmington.....	350	3	3	7	12	2	276
Total.....	218,975	206	231	6,752	3,700	215	36,406

\* These figures are taken from the official reports of the Bishops to the Commission or from the reports of pastors, and are statistics for the year 1930-31. In a few instances, the statistics for baptisms are incomplete. The number of Catholic Negroes in dioceses which are not listed totals about 8,000.



# Outlook for Indian Mission Work

A new and constructive Indian policy is being thoughtfully matured and gradually translated into deed *New Govern-* by the Federal Government *ment Policy*. This program begins to affect, and is destined profoundly to affect, the problems of Catholic work among the Indians.

The Indian Office now conceives the welfare of the Indian himself to be its chief concern. The end of its program is to make him, as soon as possible, a self-respecting and self-supporting citizen, or, from another point of view, to absorb him into the body politic and the economic life of the nation, and this for the good of the Indian himself. As an intermediary step, it aspires to free him from the sense, as well as from the state, of dependence upon the Government, by developing his capacities and sense of responsibility. Similar ideals have, indeed, been proclaimed in the past, but in the present case there is a distinct difference in the actual policy and in the means that are enlisted. This policy is a repudiation of paternalism, the dole system, coercion, and spoliation, systems which alternately have pauperized the Indian to a large extent and made him helpless.

The means by which the Government hopes to make the Indian self-sustaining consist principally in a new educative program which envisages education in its widest sense. Training in the school

is to be adapted to the present and future needs of the pupil, and is to include vocational guidance, home economics, health, agricultural and industrial education. The school is to be, moreover, a welfare center, from which will go out to work the public

health nurse, the social worker, and the teaching farmers and artisans, in order to improve the condition of all the members of the home and the community.

These activities are to be carried on, as far as possible, in conjunction with the States, and are ultimately to be turned over to them. The object is to make the Indian responsible to the State and it to him, as soon as he becomes a citizen in fact.

Measures are being taken to put this program into effect. Expert heads of health,

education, and welfare work have been appointed, their assistants have been chosen, and a practical start has been made by each department.

The first step of interest to the missions is the elimination from the Government Indian schools of children who are able to attend public schools. This

*Indians in Public Schools* process has been going on for some time, it is true, but now it is much accelerated. At present, more than half of the "Indian" children attending school are in public schools.

## *Its Educational Program*



KLAMATH INDIAN GIRL, OREGON, WITH SISTER OF ST. FRANCIS





SALUTE TO THE FLAG MARKS BEGINNING OF SCHOOL DAY  
St. Catherine's Day School for Papago, Topawa, Arizona

Most of these are mixed-bloods. Wherever the Indians are exempted from taxation the school bill is paid by the Federal Government, out of justice to the local communities. There is, and will be, no objection to children attending Catholic schools, but in such cases the Government assumes no part of the expenses. The Church will have to provide for them if she wants them.

Another matter of interest is the new and flexible program of instruction which has been adopted for Indian schools. It recognizes the insufficiency of simply literary instruction and is based on the need of a fuller education for the Indian child. Local adaptation and its corollary, decentralized and local management, are the salient features of the new plan. This is the reverse of what has been done hitherto. The old plan consisted in a cast-iron program almost monopolized by the three R's and in centralized control from Washington.

The repudiation of the old plan is a manifold blessing for the Catholic Indian schools, no less than for the Government schools. The attempt to conform to a ready-made program, transplanted bodily from the public school, failed almost to the extent that it was

faithfully carried out. The main duty of the Indian schools, under the new system, is to fit the course of instruction to the specific needs of each group of children. This augurs

**Educational Adaptation** success proportionate to its intelligent and loyal performance. Catholic

schools can now take their eye off the inviolable syllabus and fix it on the requirements of the children. Moreover, "adaptation does not require extensive equipment and large financial resources. Its fundamental requirement is a consciousness of the real needs of the pupil and the community."

Although the local superintendent is to work out the details of his school program, the Indian Office provides visiting supervisors to aid each school to work out its definite

**Official Supervision** problems. The old inspector, whose duty it was to secure conformity to the uniform course, is replaced by an expert adviser, whose business it is to show the school how to improve. Catholic Indian schools, as well as the others, can benefit by friendly and intelligent guidance. Thus far the direction has been sympathetic and understanding. Appreciation



of the fine qualities of Catholic teachers has been shown, as well as a sensible recognition of their material difficulties. Many of our Indian mission schools are, unfortunately, poorly equipped even for their essential work. Lack of funds is, of course, the explanation of this regrettable condition.

Follow-up work in the home is to be undertaken as a supplement to the work in the school. The Indian home in most cases does not reinforce or com-

### ***Follow-up In Home***

plete the lessons of the school, but often counteracts them. To strengthen the support needed from the home, visiting teachers, social workers, and nurses are needed. These functionaries are being recruited and placed in service. In this matter both the principle and the program are sound.

A similar program for Catholic mission work is now more than ever a desideratum. Only in a few cases is this need of supplementing the work of the school satisfactorily met, and in many others only partially. The effectiveness of the school is notably enhanced wherever this work is done, and is

lessened wherever it is not done. In the one case, the benefits of the school, religious and other, are given permanency and extended to the other members of the family; whereas in the other case the lessons learned in school are blunted, or are often ineffectual.

In order to absorb them in the economic life of the country the Indian Office is extending its employment agency so as to provide for the placing of boys and girls in occupations and positions after they leave school. These it also proposes to advise and guide during the first period of their employment.

The program for the practical education of adult Indians which is being developed by the Government, may be of real, if indirect, service to the Church.

### ***Extension Work***

Such a program has existed on paper for many years but has been only sporadically carried out. Although a number of "farmers" and "field matrons" are in the service, agricultural extension and home demonstration work has not been consistently and earnestly done, even where it was necessary. The great need of most In-



SIoux INDIAN GIRLS ENJOY MAKING THEIR OWN CLOTHES  
St. Bernard's Sioux Day School, Benedictine Sisters, North Dakota





SIoux BOYS DIG TRENCH FOR WATER SYSTEM

St. Joseph's Mission Boarding School, South Dakota

dians is an adequate food supply and its proper preparation. Very many of them are victims of maladies resulting from malnutrition, such as tuberculosis and tracoma. Provision for medical care and social work completes the program. According as this project succeeds, the missions may expect to receive help from the Indian and to be relieved of the expenditure of money, time, and effort now devoted to his material needs.

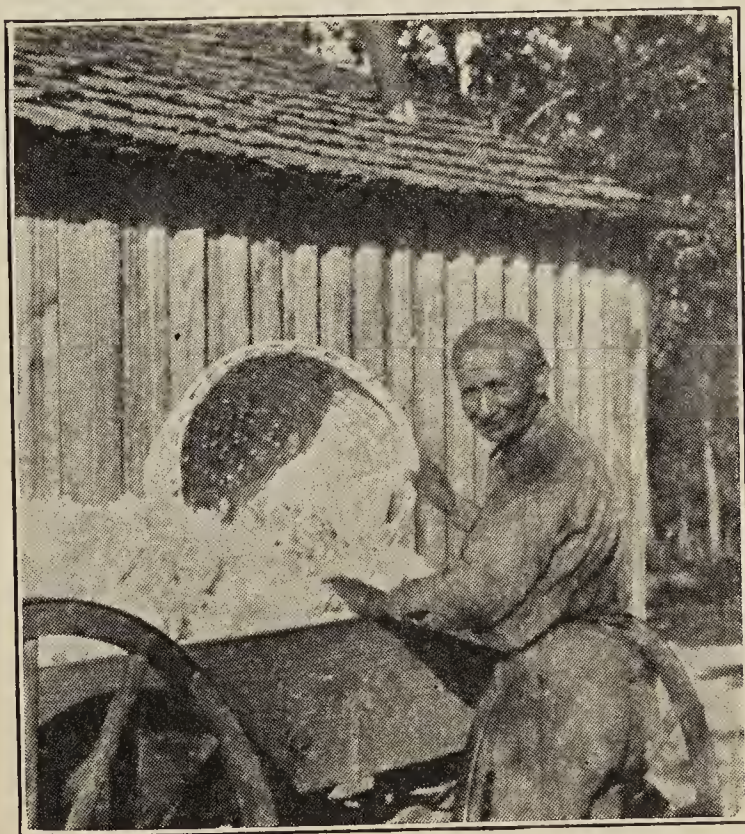
The new Indian program on the whole has much to commend it, in regard both to fundamentals of policy and to practical administration. The Government's recognition that

### Defect in Program

the improvement of the economic and social condition of the Indian population and its physical well-being deserve earnest attention, is indeed timely. The adequacy of its program for the real development and habilitation of the Indian may, however, be questioned. His deficiencies in skill, knowledge, and health are seriously reckoned with, it is true, and herein lies the real merit of the program. But his deficiencies in character, which contact with white civilization have accentuated, are likewise grave obstacles to his improvement. In any case, moral development must be an element in worth-while education. The provisions made for the other needs may care

for this in part. Yet the chief and indispensable means of character formation is religious teaching and training. It is interesting to note that the Phelps-Stokes Commission found in Africa "an almost unanimous consensus of opinion that religion is a necessary means to a sound development of character." This Commission itself states: "The place of religion in character development is one of the most vital issues in the educational world today. There is increasing agreement that religious instruction and practice are essential to sound character." Further, "Obvious limitations attach to religious teaching given in fixed periods by visiting representatives of external religious organizations; the same difficulty arises . . . when religion is relegated from the schools to the hostels. Such expedients may have local and temporary advantages but they are only partial solutions of the problem. If religion is to have its full influence, it must influence *all the activities* of the school."

The spiritual welfare of the Catholic Indian children is emphatically the Catholic Indian problem. And the attempt to solve it is not thus far at all sufficient. The number of Catholic Indian children of school age is between 25,000 and



CHOCTAW RAISE COTTON ON CHURCH RESERVE

Holy Rosary Mission, Mississippi



30,000. Of these probably several thousand are in no school, 9,000 or 10,000 attend district public schools, about

### **Catholic Indian Problem**

8,000 others are in Government boarding schools, while only 7,000 are in Catholic schools. The privileged fourth, the children in the Catholic schools, receives the care which devoted teachers and priests can give. Most of the children in the Government schools receive religious instructions one hour weekly and have an opportunity to attend Mass and to hear another instruction on Sundays. Is this sufficient? As to the children in the public schools, all that can be said is, firstly, that their number is steadily increasing, and secondly, that only a few are known to get any religious care. Here is the crux of the problem.

It is true that no pains should be spared to provide Christian education

required, nor are teachers available for this work. Even the existing schools are maintained with difficulty. The situation is not utterly desperate, however, for other means may be adopted to teach these children their religion and to prevent them from growing up without Catholic feeling and Catholic piety. Moreover, it is hopeful that the need and the possibility of meeting it are recognized. Religious vacation schools for the Indians of the Diocese of Great Falls were organized this year, marking the beginning of such work in the Indian field. This means is practical and deserves universal adoption. But the great desideratum, in lieu of the Catholic school, would be a sufficient number of missionary catechists who would devote their time throughout the year to the religious instruction of the Indian children. By preparing these little ones for the reception of the sacraments and

training them to lead practical Catholic lives, they would safeguard the faith of thousands and impress them with real piety. This is the kind of Catholic Social Action that is urgently needed—and not yet supplied.

There is another kind of social action which the Catholic laity might engage in both to the ad-



DOMESTIC SCIENCE, ST. FRANCIS MISSION, SOUTH DAKOTA

for all the 18,000 or 20,000 Catholic children in non-Catholic schools. For

there is especially grave  
**Its Solution?** danger to their faith in schools in which Catholic teaching and training are excluded, since Catholic influence in their lives is otherwise surely small. The trouble is that no money is available for the erection and maintenance of the schools that are

vantage of the Indian and of religion. This is to enlist in the Government service as teachers, social workers, public health nurses, and employment agents, especially for service among the Catholic Indians. The bond of a common faith would be a help to secure the co-operation of the Indian, without which even his temporal welfare cannot be worked out. Catholics have views of





SODALITY FOR SIOUX BOYS, HOLY ROSARY MISSION, SOUTH DAKOTA  
Rev. Placidus F. Sialm, S.J. (left), and Rev. Albert C. Riester, S.J., superior

life which would inspire and guide them to work for the real welfare of the Indian. The example of their Catholic lives would inspire lives otherwise scarcely touched by religious influence.

Finally, this is the time for the exhibition of true interest in the spiritual welfare of the Indian by all Catholics.

The work that is being undertaken, insufficient as it is, suffers from lack of due support. It is a starved service. To reach even the minimum of adequacy, the care of the Catholic Indians, it urgently requires generous support from the Catholic body. This mission duty challenges their missionary spirit.



### III. PLENARY COUNCIL AND THE COLLECTION

"A special collection shall be taken up in every diocese of this country on the First Sunday of Lent of each year, and the proceeds thereof shall be sent to the Commission which is to be established for these domestic (i. e., Negro and Indian) missions. The distribution of this is to be effected in the following way: The money, which is derived from this collection in the case of dioceses wherein the Society for the Propagation of the Faith already exists, is to be expended by the Commission in the interest of the missions among the Indians and the Negroes." (Decreta, Tit. VIII, Cap. II.)



## Development of Day Schools

### TUCSON

The Government has decided to discontinue the Pima boarding school and to force the Pima Indians to put their children in local day schools. This means that we must be prepared to take care of all the Catholic children, at least until they complete the sixth grade. Our four day schools within the reservation must, accordingly, be enlarged and additional equipment secured. We will need teachers, competent to conduct these large schools, and will have to secure Sisters for this purpose. We plan to build a centrally located residence for them and to send them every day by automobile to the different schools. This building should be large enough to accommodate seven teachers and should have two additional rooms to serve as a day school. We must do this

work, by all means, this year. A conservative estimate of the cost would be \$15,000.

A new day school building with teachers' quarters is badly needed at Covered Wells in the Papago territory.



PIMA, PAPAGO AND APACHE IN FIRST COMMUNION CLASS  
St. John's Mission, Arizona, Rev. Gerard Brenneke, O.F.M.

This will cost at least \$2,000.

Eleven Franciscan Fathers of the St. Louis and Santa Barbara provinces are working among the Papago, Pima, and Apache Indians in Arizona. They have

*(Continued on page 34)*



ST. MARGARET MARY'S MISSION, ONE OF THIRTY-ONE MISSIONS AMONG PAPAGO INDIANS



## Courage Born of Rugged Trial

### SIoux FALLS

Our crops this year were an utter failure, owing to the drought and the ravages of grasshoppers. The failure is complete, without exaggeration. We are housing in our school buildings here at Immaculate Conception Mission 175 Indian children. Their normal capacity is only 100. This summer it was a question either of having to turn away many children or of building before cold weather comes. At the earnest solicitations of the Sisters, I am constructing an addition. There are many children waiting to enter as soon as this is habitable. Our finances are at a very low ebb and we are desperately in need of assistance.

(REV.) JUSTIN SNYDER, O.S.B.,  
*Stephan, S.D.*

Our school, St. Joseph's Indian School, burned to the ground on June 17th. All the equipment, our chapel, kitchen, boilerhouse, priest's and Sisters' quarters were also destroyed.

The insurance gave us help to make a new start. We are rebuilding part of the school now, fireproof this time. The Sisters are living in an old chicken house at present. Eighty Indian children are crowded into the basement of the new building. The priest's house can not be built now for lack of funds.

To complete the school and to provide the necessary equipment for it we lack \$17,000. To add to our predicament, we had to transfer a mortgage of \$50,000

from the destroyed building to the new one.

(REV.) HENRY HOGEBACH, S.C.J.,  
*Chamberlain, S. D.*

One of our largest mission buildings here at Marty has just been destroyed by fire. The alarm came at midnight, and the fire was then already beyond control. We fought hard and saved the other buildings. Loss—\$25,000; insurance—\$11,650; net loss—\$13,350. This building was not even one year old, and was not paid for.

(REV.) SYLVESTER EISENMAN, O.S.B.,  
*Marty, S. D.*

Two of my Indian churches are about to collapse. Their foundations are crumbling. I am unable to make the needed repairs, for it takes all that I have to keep the Indians from starving and freezing in the winter months. For six years I have not received one cent from them for expenses, necessitated by trips to the churches, which are forty miles from here in different directions,

*(Continued on page 35)*



SIoux FIRST COMMUNION CLASS, ST. JOSEPH'S MISSION, SOUTH DAKOTA

Rev. Henry Hogeback, S.C.J., and Sisters of St. Francis



# The Cost of Child Welfare Work

## SEATTLE

I am greatly pleased to inform the Commission of several changes conducive to the spiritual interests of the Indians in the Diocese of Seattle.

In the first place, the Indian Agent of the Simcoe Reservation, near Yakima, has sent forty of his children to St. George's Boarding School and wants to send forty more. These children are Catholics. Their religious training will be best cared for in this way. For this same reason, Rev. A. Herkenrath, O.F.M., also desires to have as many of the Indian children of the Cowlitz Reservation as possible attend St. George's School. Six out of our ten eighth grade pupils in this school have passed the State examination and obtained their diplomas. A ninth grade will be added. To accom-



CORPUS CHRISTI PROCESSION AMONG LUMMI INDIANS, DIOCESE OF SEATTLE

modate the greatly increased attendance it will be necessary to enlarge the buildings, entailing an expense of \$10,000.

The Rev. H. J. Buckley, S.J., of the White Swan Reservation is anxious to build a hall where he may gather the children to offset the Methodist and Shaker propaganda. This is most active on the Yakima Reservation.

The Benedictine Fathers have agreed to care for the 130 Catholic tuberculous children who are confined in the Cushman Hospital in Tacoma. Mass will be said for them every Sunday and instruction in Christian doctrine given.

The improvements desired for St. George's Indian School and White Swan will require considerable financial expenditure.

Any assistance that the Commission can give us will be highly appreciated.

✠ EDWARD J. O'DEA,  
*Bishop of Seattle.*

## Development of Day Schools

(Continued from page 32)

under their care one large boarding school with 250 Catholic children, St. John's, Komatke, and eleven day schools.

The Franciscans of Cincinnati have nine missionaries on the Navajo Reservation, a vast territory equal in size to the State of Pennsylvania. Their current expenses are heavy. They need help especially for a new central mission residence and for a medical dispensary.

(REV.) JUSTIN DEUTSCH, O.F.M.

In my own name and in that of the Indian missionaries in the Diocese of Tucson I wish to thank the Commission for its valuable assistance to the Indian missions of Arizona.

It is a pity that there is not more interest in the Indians and Negroes of the United States. There are tens of thousands awaiting conversion, if there were only means of extending the missions among them. The report of Father Justin sets forth the great needs which we have.

I trust that the missions in Arizona will be favored again, as in the past, by an expression of the generosity of the Commission.

✠ DANIEL J. GERCKE,  
*Bishop of Tucson.*



## Education and Convert Work

### BAKER CITY

Even if the number of our Catholic Indians is not large, still much good is accomplished, especially with the sick and the dying. The missionaries are most devoted and zealous in the cause. Their reports are enclosed. I endorse their petitions most heartily.

✠ JOSEPH F. McGRATH,  
*Bishop of Baker City.*

Fire destroyed St. Andrew's Indian Boys' Boarding School on April 21st. Incidentally, this was the home of the missionary priests and Brothers. I immediately informed my Indians of my determination to build a bigger and better school as an abiding memorial of the Catholic Church's interest in the Christian education of the little Indian boys and girls.

My promise touched the hearts of my Indians, whose love for their children is intense. In planning the school, I had in mind the needs of the Indian boys and girls of Umatilla Reservation and those

of all Oregon. This school is now under construction. It will furnish classroom facilities for our Indian boys and girls and a home for our little Indian boys. This and other improvements for our work require an outlay of \$30,000.

(REV.) J. T. CORBETT, S.J.,  
*Supt., St. Andrew's Mission.*

The work amongst the Indians on the Klamath Reservation has, thank God, made steady progress. There is quite a movement towards the Catholic Church. Whole families have been converted, and at present several other families and individuals are taking in-

struction. It is absolutely necessary to give the instructions in the homes. This means hundreds of miles of travel and, consequently, heavy expense. I have only about thirty regular attendants at Mass. If the work is to continue, I believe that at least \$1,500 for next year will be absolutely necessary. To convert the Indians means travel, and travel means expense.

(REV.) KEVIN DOYLE,

*Chiloquin, Oregon.*

The Piute Indians of Burns have been converted during the past five years. There is no church nor school for these Indians. Mass is said every Sunday excepting the third Sunday of the month, in the one room Government school. Very many of the Indians depend on



UMATILLA INDIAN BOYS AT ST. ANDREW'S MISSION, OREGON  
Rev. John T. Corbett, S.J., (right)

the priest for clothing and other necessities. Money is needed for this purpose.

(REV.) A. F. LOESER,  
*Burns, Oregon.*

### *Courage Born of Rugged Trial*

(Continued from page 33)

and by sickcalls to the distant places.

My Indian helper at the two churches is very faithful at his work, although I have not been able for some time to pay him his monthly salary of five dollars.

(REV.) JOSEPH SCHUSTER, O.M.I.,  
*Sisseton, S. D.*



## The Need of Follow-up Work

### OKLAHOMA

The work among the Oklahoma Indians is more than discouraging. The only place where progress is made is the Anadarko Mission, where Father Hitta is doing very fine work. He is about to build another chapel for Indians. In the other places, the work seems to be in vain. The number of Catholics among the Indians is decreasing.

Our inability to do much with the Indians is due to the fact that as soon as they leave our schools they get away from the influence of a priest and lose their Faith. Unless an Indian is fairly well civilized he will not go to church with white people. The only way of keeping in touch with them is to go to them and to bring the Church into their midst. Father Hitta, a year or two ago, built a little chapel at Cyril, for the Apache, Caddo, and Washita Indians who, being exceedingly poor, are without means to

go any distance to church. He visits this chapel regularly with signal success, as far as attendance goes. Now he wants to put a chapel at Binger and has for this purpose \$1,000. Another thousand dollars would build the chapel and pay for pews, railing, and confessionals.

There gleams a ray of hope in the



CHOCTAW FIRST COMMUNICANTS, ST. AGNES MISSION, OKLAHOMA

fact that the Osage revenues have been considerably reduced. We expect that a return to poverty will bring many of the fallen-away Osage Catholics back to their senses and to the practice of their religion.

(RT. REV. MSGR.) R. SEVENS,  
*Vicar for Missions.*



OKLAHOMA INDIANS OF ST. PATRICK'S MISSION, ANADARKO





AT HOLY CHILDHOOD MISSION FOR OTTAWA INDIANS, MICHIGAN

*Encouraging Results*

## OMAHA

Catholic Indian boys and girls attending the Government School at Genoa receive religious instructions from Rev. Martin Brady, the local pastor. Two Catholic teachers of the school are very helpful in giving instructions. There are about 145 Catholic Indians at the school.

The priests who give either full or part time to the care of our Indians, meet difficulties that are often very trying, but keep at the work of instructing and helping them. The results of their work are quite gratifying. Without the financial aid of the Commission, it would be absolutely impossible to continue this work. The diocese does not have the funds for it. With the help of Providence the work will go on and produce good fruit.

The Blessed Sacrament Sisters who conduct the school at Winnebago deserve special commendation. Their efforts in behalf of the Indian children are untiring. The good they do will never be known in this world.

✠ JOSEPH F. RUMMEL,  
*Bishop of Omaha.*

*Bishop Baraga's Blessing*

## MARQUETTE

During the past summer Rev. William F. Gagnieur, S.J., the veteran Indian missionary, accompanied me on my Confirmation tour through Chippewa, Luce, and Mackinac Counties. We found many Indians scattered through those counties, especially in Chippewa County. They responded well to our invitation; some of them walked long distances to come to receive the Sacrament of Confirmation, as at St. Ignace, the burial place of Father Marquette, whither they came from Pine River Settlement, twenty-three miles distant.

In Chippewa County it has become necessary to build a new school. Bishop Baraga opened a school for Indians at St. Mary's Mission, Sault Sainte Marie, in 1855, when this territory was a Vicariate-Apostolic. The old school was built in 1885 by Rev. R. Chartier. It has become necessary to replace this building. I beg the Commission to allow us \$5,000 for this building in addition to the usual annual allotment.

✠ PAUL JOSEPH NUSSBAUM,  
*Bishop of Marquette and Sault  
Sainte Marie.*





PROCESSION IN CATHOLIC CHIPPEWA CONGRESS, MINNESOTA

## DULUTH

Our Indian missions are scattered throughout the diocese but most of them are within the reservations. An admirable spirit of faith is found among them, as was especially evidenced during the Indian Congress at Onigum during July.

✠ THOMAS A. WELCH,  
*Bishop of Duluth.*

*Social Work Among Sioux*

## RAPID CITY

Last year the Commission sent me

\$3,500 for general work among the Indians of my diocese. This year I shall need at least the same allowance. I could use a much larger sum to excellent advantage, if it were possible for the Commission to give it to me.

In addition to the grant for general work, the Commission gave me \$500 for the two social workers among the Indians at Pine Ridge, South Dakota. The results of their labors are admirable.

During the past year a new center of activity among the Indians has been  
(Continued on page 39)



SIOUX CHILDREN TAUGHT BY SOCIAL WORKERS, SACRED HEART MISSION, SOUTH DAKOTA

Rev. Stephen E. McNamara, S.J., pastor



## Social and Missionary Problems

### BISMARCK

The prospect of the Indian missions in my diocese is, I confess, very discouraging. With the opening of the reservations to the white people, there came too many rascals to demoralize the Indian and to cheat him out of his land.

But, thanks be to God, German Catholics from Russia are now settling in fair numbers on the Standing Rock Reservation. These are good people and they get along well with the Indians.

The Indians should have divine service every Sunday, but, on account of their being so scattered, to attend them frequently is simply impossible, due to lack of priests. We have the mission chapels. On the Standing Rock Reservation we have four little churches exclusively for the Indians; and on the Fort Berthold Reservation five chapels, besides the central mission at Elbowoods. But, whereas fifty years ago young missionaries volunteered with holy enthusiasm for the Indian mission field, today very few priests can be secured for this work.

Our work for the children is far more satisfactory. We have two Catholic schools, a day school at Fort Yates with sixty-eight pupils under the care of four Benedictine Sisters; and a boarding school at Elbowoods with six teachers and seventy-eight children. At the Government school at Fort Yates, two priests and the Catholic teachers give the children religious instruction one

hour weekly; they attend Mass every Sunday, and the Sacraments fairly often. The Catholic pupils in the Government school for girls at Bismarck receive the same care. Ninety-three of the 130 pupils are Catholics.

Some of the Indians are in the drought



ARICKAREE, GROS VENTRE AND MANDAN PUPILS, SACRED HEART MISSION, NORTH DAKOTA

Rev. Reinhard Kaufmann, O.S.B., (center) with Benedictine Sisters

visited region, and I am much afraid that they will suffer much during the coming winter.

✠ VINCENT WEHRLE,  
*Bishop of Bismarck.*

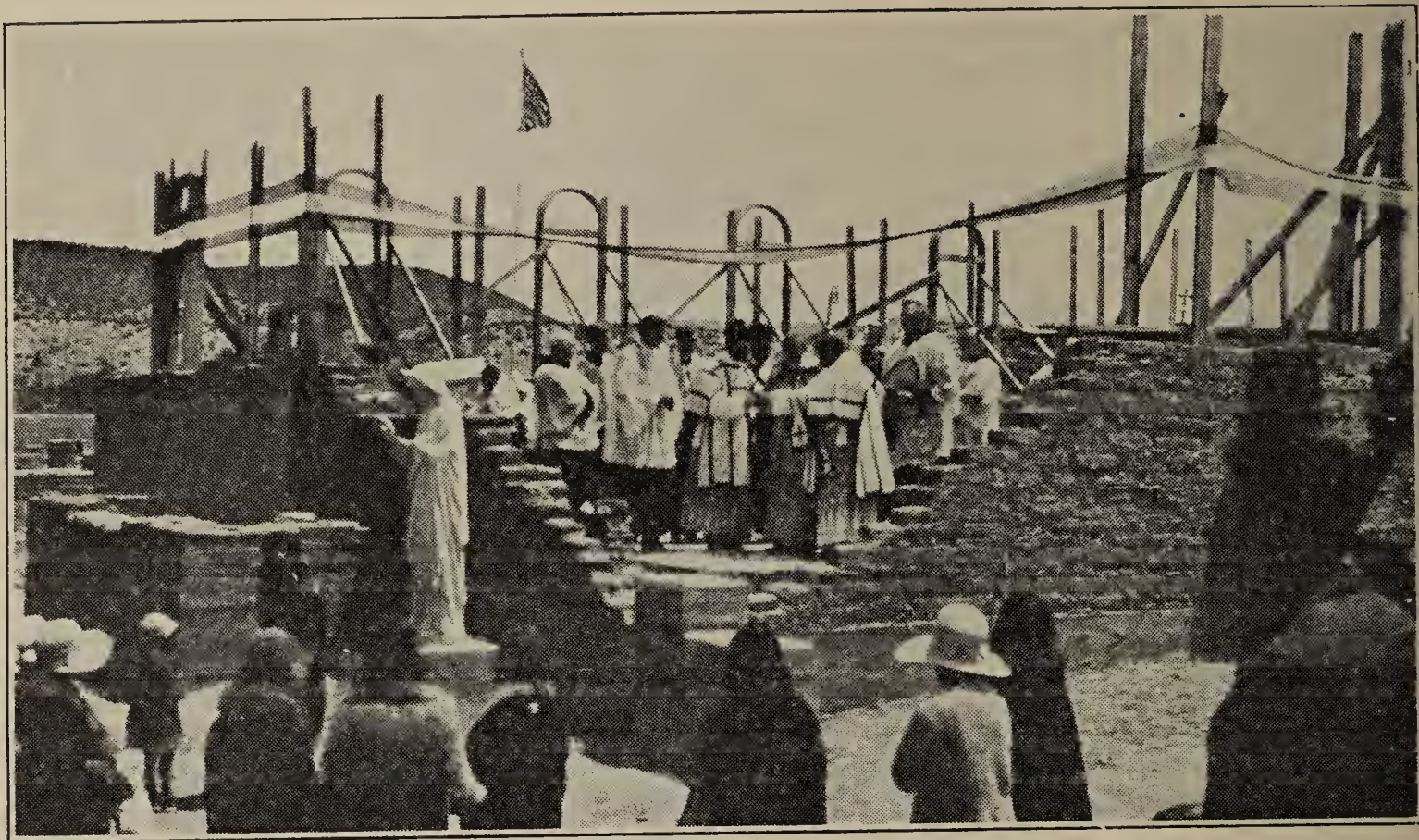
### *Social Work Among Sioux* (Continued from page 38)

established at Porcupine, South Dakota. Four Sisters of the Humility of Mary have been placed in charge of it. It will be necessary for the diocese to contribute in part toward their support. I request at least \$500 towards this special work. The Jesuit Fathers attend two mission boarding schools and over fifty mission chapels.

✠ JOHN J. LAWLER,  
*Bishop of Rapid City.*



## In the Land of Poco Tiempo



ARCHBISHOP DAEGER LAYS CORNERSTONE AT SAN ANTONIO CHAPEL,  
NEW MEXICO

### SANTA FE

This year one more priest is working exclusively for the Indians in the archdiocese. There are many whose time is spent among the Indians and Spanish-speaking people, many of the latter being partly Indian.

Besides the Pueblo Indians, there are many Navajos in the northwestern part of New Mexico; and these also are being looked after, by Fathers from this archdiocese.

Progress has been made everywhere, but much more could be accomplished, if the missions had the means. What

they receive from the Commission is not sufficient to carry on this work, even with the help they receive from other sources.

The Marquette League has given very substantial help, especially by putting up two beautiful churches at Manuelito and Fort Wingate.

✠ ALBERT T. DAEGER, O.F.M.,  
*Archbishop of Santa Fe.*

The Most Rev. Archbishop administered Confirmation this spring at Zuni. As soon as he arrived, we began to baptize twenty-seven little Indians.

*(Continued on page 42)*



PROMISING ZUNI MISSION: ST. ANTHONY'S, NEW MEXICO  
Sisters of St. Francis



## Around the Missions

**SALT LAKE.**—The work in the Salt Lake Diocese is chiefly with the Paiutes and Navajos living in southern and eastern Utah.

Paiutes and Navajos from that territory attend the Ute Mountain Indian Boarding School at Towaoc, Colorado. Mass is said there every other Sunday, instructions are given every Monday night and Mass is said again on Tuesday morning. The boys receive holy Communion one week and the girls the following week.

(REV.) MATHIAS HEILE, O.F.M.,  
*Towaoc, Colo.*



A UTE FAMILY

**EL PASO.**—This is the plan we have to give the Mescalero Apache children a Catholic education: to build a day school here on the reservation for children up to the sixth grade; then to send the children to St. Catherine's Boarding School for the sixth and seventh grades, to accustom them to be away from home; and after this, to send them to a parochial school in Los

Angeles for the eighth grade. After graduation the children will go to work in Los Angeles.

This year twenty-three children from Mescalero attend St. Catherine's Indian School at Santa Fe. Two Apache children attend parochial schools in Los An-



AT ST. JOSEPH'S MISSION FOR MESCALERO INDIANS, NEW MEXICO  
Rev. Albert Braun, O.F.M., helping in work of building church



geles, and seven others are in Catholic homes there doing housework, which is a kind of schooling.

✠ A. J. SCHULER, S.J.,  
*Bishop of El Paso.*

**SUPERIOR.**—The needs of our Indian missions are many, and help from other resources is almost depleted. May we call upon the Commission for generous aid for the coming year? This assistance will be necessary to keep up the work and to make the requisite repairs on the properties.

(REV.) W. J. KUBELBECK,  
*Chancellor.*

**GRAND RAPIDS.**—All of the Indian mission churches are in need of repair; roofs need to be made watertight, paint is necessary. The money to be expended for repairs is intended for exterior work only, although many of the buildings need to be painted and repaired interiorly. An attempt will be made to place some of the older Indian children in Catholic high schools, for which only small sums will be required, as most of these children will be able to work for their board. On account of conditions at the present time, it will be necessary to furnish nearly all of the Indian children with text books. Father Aubert does a great amount of traveling, because his missions are widely separated, one being 196 miles from headquarters.

✠ JOSEPH G. PINTEN,  
*Bishop of Grand Rapids.*

**LOS ANGELES.**—Every year the Diocese of Los Angeles and San Diego expend \$4,200 for salaries for the missionaries who are exclusively engaged in work for the Indians, namely, \$900 a year each to the missionary at El Cajon, Yuma, San Luis Rey and Arlington; and \$600 a year to the missionary in Banning. Last year's contribution from the Commission (of \$2,500) was used to help defray this expense.



AT ST. BONIFACE MISSION, CALIFORNIA  
Rev. Justin Deutsch, O.F.M., missionary

During the coming year it will be absolutely necessary to restore two chapels in a completely dilapidated condition and in the San Luis Rey district. They are will be soon open to the weather, if they are not restored.

✠ JOHN J. CANTWELL,  
*Bishop of Los Angeles and San Diego.*

### *In the Land of Poco Tiempo* (Continued from page 40)

The following morning, after Mass, seventy-seven Zunis were confirmed. The administration of Confirmation to this group, all well prepared, was an inspiring sight and thrilled the Archbishop himself. The same might be said of the baptisms. When the Archbishop told of passing through Zuni ten years ago on his way to some Mexican villages and casually remarked that there was no stopping place at Zuni then, one began to realize that by the grace of God much has been accomplished in just a few years. Indeed, one can now see how, at His touch, this once neglected corner of His field again yields golden sheaves.

(REV.) A. HEINZMANN, O.F.M.,  
*Zuni, N. M.*



# Rehabilitation of Montana Missions

## GREAT FALLS

Our vacation schools among the Indians have been successful, and we shall make an effort next summer to increase them.

Of course, eastern Montana Indians, like the whites, have been struck this year by the almost complete crop failure. The missions are prostrate as far as help from the Indians themselves is concerned.

In view of the exceptional circumstances, I feel emboldened to ask special consideration for our missions. We have a large number of Catholic Indians in the diocese, and all of our missionaries are working hard for them.

During the past few months I have visited nearly all our Indian missions and can sympathize fully with the appeal for help which met me on all sides.

Father Menager, S.J., needs a catechist fund for his large groups of children on the Rocky Boy and Fort Belknap Reservations. He needs, also, repairs and paint for his chapels.

St. Paul's Mission was visited by a tornado which damaged the buildings, and later on by a fire, which destroyed half of the plant. Besides, the drought has dealt terribly with the mission's flock of sheep.

Father Seethaler, at Poplar, is living in a wretched house. It needs repair.

Father Grant is bravely keeping up his day schools on the Crow Reservation, but they all need equipment.

Father Francis Busalt and the Capuchin Fathers on the Northern Cheyenne Reservation are doing heroic work. A boys' dormitory is now under construction at St. Labre's, for which they need three or four thousand dollars at once.

With the crop failure this year in eastern Montana the Indians and their missions are in desperate straits.

✠ EDWIN V. O'HARA,  
*Bishop of Great Falls.*

## HELENA

Holy Family Mission is still in bad shape. I have gone on the road and sought money. So much was needed in the way of rehabilitation that there is still very much to be done. The whole water system must be renewed, which will entail thousands of dollars in money. Milk cows (there are only two) must be increased, that the children will have all the milk they need. Clothing must be improved, so that the children will not look like waifs.

✠ GEORGE J. FINNIGAN, C.S.C.,  
*Bishop of Helena.*



ONE VACATION SCHOOL OF RELIGION, FORT BELKNAP GOVERNMENT SCHOOL, MONTANA. REV. GABRIEL MENAGER, S.J. (center)



# The New Aurora Borealis

## ALASKA

On my visit to the missions in northern Alaska this summer, I was deeply impressed by the progress made by the natives in the understanding of their religion and by their attachment to it. Their devotion and the pains they take to come to church and receive the Sacraments are edifying. I noticed this earnestness, with gleaming eyes and a heart's thrill, especially in the St. Michael and Nulato districts. The new missions at Kashunak and Hooper Bay, now so promising, were out of my reach.

A vast field is opening to us in the Kotzebue region. The little church built by Father Walsh two years ago, should have its capacity doubled now, and trebled probably soon. The natives there are leaving other missions to flock to us.

If only we had a sufficient number of missionaries, all able to speak the Eskimo language and to convey to the people our holy Faith in a way adapted to their mode of thinking, we could win to our Lord many more simple and up-

right souls. But the souls of these people have to be bought, not only with the sacrifices and labors of the priests, but also with the sacrifices of the friends of the missions.

For the support of the missionaries and catechists and for the maintenance of the boarding schools \$40,000 will be needed. To complete the Indian boarding school at Skagway and to maintain it for one year, \$20,000 are necessary.

More chapels are needed for the natives. At Diomed Island the chapel has to be repaired and enlarged. The church which burnt down at Akulurak should be rebuilt, since the chapel in the convent there can only accommodate the children.

The superior of the Alaska missionaries tells me that our debts this year are already \$30,000, and all bills are not in yet. Merely the freight charges for supplies shipped early in the summer were over \$16,000, and additional shipments were made later.

✠ JOSEPH R. CRIMONT, S.J.,  
*Vicar-Apostolic of Alaska.*



ON CONFIRMATION TOUR OF ALASKAN FISHING CAMPS. MOST REV. JOSEPH R. CRIMONT, S.J., D.D. (center)



# Indian Missions\*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alaska.....	5,123	34	15	256	85	7	514
Baker City.....	798	5	4	57	12	1	60
Bismarck.....	2,265	12	7	117	8	2	146
Boise.....	1,251	5	5	43	10	3	195
Cheyenne.....	1,086	5	2	...	...	1	150
Crookston.....	3,250	8	6	136	30	2	324
Denver.....	407	1	1	32	6	0	0
Duluth.....	2,150	11	4	150	90	0	0
El Paso.....	522	2	1	21	5	0	0
Fargo.....	3,250	6	6	86	5	1	123
Grand Rapids.....	1,200	9	4	75	1	2	237
Great Falls.....	4,757	25	10	195	31	6	277
Green Bay.....	1,592	6	5	81	10	4	468
Helena.....	4,997	7	7	176	25	2	272
La Crosse.....	.....	0	1	...	...	0	0
Leavenworth.....	523	1	2	...	...	0	0
Lincoln.....	25	0	1	...	...	0	0
Los Angeles.....	2,913	25	7	116	...	1	103
Marquette.....	805	9	2	75	...	2	115
Monterey-Fresno.....	240	2	2	6	0	0	0
Natchez.....	220	1	1	9	...	0	0
Ogdensburg.....	1,100	1	1	...	...	1	50
Oklahoma.....	2,000	11	11	25	29	8	646
Omaha.....	440	3	2	30	10	1	52
Portland, Maine.....	793	3	3	...	...	3	206
Portland, Oregon.....	891	4	3	16	7	0	0
Rapid City.....	9,374	88	26	423	58	4	856
San Francisco.....	290	6	4	21	...	0	0
Santa Fe.....	7,809	27	17	379	6	4	596
Seattle.....	1,795	6	3	96	1	1	103
Sioux Falls.....	1,300	9	8	14	12	3	545
Spokane.....	2,656	11	3	70	15	1	78
Superior.....	3,132	9	5	105	4	5	471
Tucson.....	9,900	60	27	390	225	17	1,157
Winona.....	105	0	1	...	...	0	0
Total.....	78,959	412	207	3,200	685	82	7,744

\* The number of Catholics is carefully computed from reports of Bishops and Indian missionaries. Not all missionaries rendered reports. Nor are the many thousands of Catholic Indians scattered among white people included. The total Catholic Indian population may, therefore, be safely estimated at 100,000. There are about 450 Sisters and 70 Brothers. In thirty-seven Government schools, where there are about 8,500 Catholic children, priests attend regularly.



# Financial Statement

JANUARY 1—DECEMBER 31, 1931

## SUMMARY

### RECEIPTS

Lenten collections, gifts, and bequests.....	\$241,761.03
Interest.....	3,475.51
	<hr/>
Balance reported, January 1, 1931.....	\$245,236.54
	13,176.34
	<hr/>
Total.....	\$258,412.88

### DISBURSEMENTS

Appropriations to Negro and Indian Missions.....	\$215,975.00
Bureau of Catholic Indian Missions, for Indian schools and office expenses.....	37,500.00
Printing, office expenses, etc.....	2,562.44
	<hr/>
Balance on hand, January 1, 1932.....	\$256,037.44
	2,375.44
	<hr/>
Total.....	\$258,412.88

### RECEIPTS

Alaska.....	\$ 151.25	El Paso.....	246.00
Albany, 1930.....	3,849.67	Erie.....	2,000.00
Alexandria.....	405.00	Fall River.....	1,382.00
Altoona.....	2,491.99	Fargo.....	300.00
Amarillo.....	135.00	Fort Wayne.....	5,000.00
Baker City.....	245.00	Galveston.....	739.16
Baltimore.....	4,009.29	Grand Island.....	337.54
Belleville.....	2,245.38	Grand Rapids.....	1,000.00
Belmont Abbey.....	50.00	Great Falls.....	350.42
Bismarck.....	672.97	Green Bay.....	1,100.00
Boise.....	260.00	Gertrude Niehaus, bequest.....	1,000.00
Boston.....	8,393.72	Harrisburg.....	2,603.62
Brooklyn.....	11,188.14	Hartford.....	4,250.00
Buffalo.....	5,000.00	Helena.....	492.20
Burlington.....		Indianapolis.....	2,190.33
Charleston.....	315.00	Kansas City.....	2,800.00
Cheyenne.....	157.08	La Crosse.....	1,075.00
Chicago.....		Lafayette.....	816.10
Cincinnati.....	2,500.00	Leavenworth.....	2,200.00
Cleveland.....	3,889.38	Lincoln.....	1,000.00
Columbus.....	1,014.72	Little Rock.....	785.00
Concordia.....	1,273.41	Los Angeles.....	2,100.00
Corpus Christi.....	910.49	Louisville.....	3,921.14
Covington.....	606.74	Manchester.....	2,000.00
Crookston.....	205.00	Marquette.....	1,054.32
Dallas.....	707.39	Milwaukee.....	
Davenport.....	500.00	F. E. Chapman, bequest.....	1,100.14
Denver.....	900.00	Mobile.....	1,357.65
Des Moines.....	300.00	Monterey-Fresno.....	650.00
Detroit.....	2,775.00	Nashville.....	700.00
Dubuque.....	3,000.00	Natchez.....	359.15
Duluth.....	400.00	Newark.....	10,857.14



## RECEIPTS (Continued)

New Orleans.....	3,671.85	Savannah.....	840.15
New York.....	7,000.00	Seattle.....	1,000.00
Ogdensburg.....	867.35	Sioux City.....	2,500.00
Oklahoma.....	740.00	Sioux Falls.....	1,500.00
Omaha.....	3,254.67	Spokane.....	500.00
Peoria.....	1,200.00	Springfield, Ill.....	1,900.00
Philadelphia.....	16,278.34	Springfield, Mass.....	13,000.00
Pittsburgh.....	13,247.01	Superior.....	1,430.45
Portland, Maine.....	1,500.92	Syracuse.....	1,575.50
Portland, Oregon.....	908.22	Toledo.....	4,720.57
Providence.....	3,500.00	Toledo, 1930.....	6,174.96
John Meehan, bequest.....	1,000.00	Trenton.....	3,800.00
Raleigh.....	500.00	Doris estate, interest.....	833.67
Richmond.....	2,342.62	Tucson.....	1,002.74
Rochester.....	6,935.62	Wheeling.....	1,330.17
Rockford.....	652.18	Wichita.....	400.00
Rapid City.....	175.00	Winona.....	1,857.19
St. Augustine.....	1,506.36	Wilmington.....	1,201.52
St. Cloud.....	959.97	North American College, Rome ..	50.00
St. Joseph.....	1,357.72	Miscellaneous gifts.....	57.72
St. Louis.....	1,527.95		
St. Paul.....	2,557.23	Total collections and gifts.....	\$241,761.03
Sacramento.....	1,623.66	Interest.....	3,475.51
Salt Lake.....	100.00		
San Antonio.....	1,287.87	Total receipts.....	\$245,236.54
San Francisco.....		Cash on hand, Jan. 1, 1931.....	13,176.34
Santa Fe.....	650.42		
Scranton.....	6,422.90		\$258,412.88

## DISBURSEMENTS

Alexandria.....	\$1,500.00	Kansas City.....	1,250.00
Baker City.....	1,500.00	Lafayette.....	4,500.00
Special.....	3,000.00	Special.....	1,500.00
Baltimore.....	4,300.00	Leavenworth.....	2,000.00
Belleville.....	1,000.00	Special.....	500.00
Belmont Abbey.....	500.00	Lincoln.....	500.00
Bismarck.....	1,200.00	Little Rock.....	2,000.00
Special.....	500.00	Special.....	1,000.00
Boise.....	1,500.00	Los Angeles.....	2,000.00
Special.....	2,000.00	Special.....	500.00
Buffalo.....	1,500.00	Louisville.....	4,000.00
Charleston.....	5,000.00	Marquette.....	1,400.00
Cheyenne.....	1,000.00	Special.....	1,000.00
Cleveland.....	1,000.00	Milwaukee.....	
Corpus Christi.....	5,000.00	Mobile.....	5,000.00
Covington.....	800.00	Special.....	500.00
Crookston.....	2,000.00	Nashville.....	2,500.00
Special.....	500.00	Special.....	400.00
Dallas.....	1,200.00	Natchez.....	6,300.00
Denver.....	400.00	New Orleans.....	6,000.00
Detroit.....	1,200.00	New York.....	3,600.00
Duluth.....	1,500.00	N. Segovia, P. I.....	5,000.00
El Paso.....	1,000.00	Special.....	2,500.00
Fargo.....	1,200.00	Ogdensburg.....	100.00
Special.....	500.00	Oklahoma.....	2,000.00
Galveston.....	3,000.00	Special.....	500.00
Grand Rapids.....	1,200.00	Omaha.....	3,000.00
Special.....	500.00	Peoria.....	500.00
Great Falls.....	1,000.00	Peoria, 1930.....	500.00
Special.....	500.00	Portland, Ore.....	1,000.00
Helena.....	1,800.00	Philadelphia.....	5,000.00
Special.....	500.00	Raleigh.....	2,000.00
Indianapolis.....	1,200.00	Special.....	1,000.00



DISBURSEMENTS (*Continued*)

Rapid City.....	3,500.00	Special.....	2,000.00
Special.....	500.00	Wilmington.....	1,000.00
Richmond.....	6,000.00	Special.....	1,000.00
Special.....	500.00	Vicariate-Apostolic of Alaska.....	3,000.00
St. Augustine.....	5,000.00	Special.....	1,500.00
Special.....	400.00	Josephite Fathers, for St. Joseph's	
St. Joseph.....	2,000.00	Seminary and Epiphany Col-	
St. Louis.....	1,700.00	lege.....	6,000.00
San Antonio.....	2,100.00	Same, Special.....	4,000.00
Special.....	500.00	Fathers of Divine Word, for St.	
Salt Lake.....	375.00	Augustine's Seminary, Bay St.	
Santa Fe.....	1,500.00	Louis, Miss.....	5,000.00
Special.....	350.00	Sisters of Blessed Sacrament for	
Savannah.....	6,000.00	Colored and Indian Missions..	25,000.00
Special.....	500.00	Bureau of Catholic Indian Missions:	
Seattle.....	5,000.00	Indian Schools Appropriation...	32,500.00
Special.....	500.00	Expenses of Bureau.....	5,000.00
Sioux Falls.....	1,000.00		
Special.....	500.00	Total Appropriations.....	\$253,475.00
Spokane.....	2,000.00	Printing and office expenses.....	2,562.44
Special.....	500.00	Balance on hand, Jan. 1, 1932..	2,375.44
Superior.....	1,500.00		
Special.....	500.00		\$258,412.88
Tucson.....	5,000.00		

*Rules Governing Applications for a Share in the Mission Funds*

THE Commission will consider only applications which are received through the Most Reverend and Right Reverend Ordinaries, and will place in their hands the allocations which are made for the work under their charge.

They who ask for a share of the funds are respectfully requested to state as precisely as possible the amounts required for the various projects which they propose to realize during the coming year.

Application must be made each time an appropriation is desired. It will be taken for granted that a mission which does not apply for assistance does not expect a share of the funds.

The Commission expects of each Bishop who receives aid a statement giving in detail the exact share of the allowance which each of the mission interests in his diocese has received. Only upon receipt of such information can a new appropriation be made.



## *Spiritual Privileges*

**I**N audiences held July 23 and December 3, 1882, Pope Leo XIII was pleased to grant “a plenary indulgence to be gained by each and all the faithful of both sexes on the day when the collection is taken up for the erection and support of Catholic churches and schools for the Indians and Negroes, provided that they, having with contrite hearts approached the Sacrament of Penance and received Holy Communion, piously visit a church in which the alms is collected and pray for the spread of our holy Faith and for the intentions of the Sovereign Pontiff.” (Con. Plen. Balt. III Acta, Tit. viii, cap. ii.)

Helpers of the missions share, moreover, in the apostolic labors of the priests and religious engaged on the missions, in their prayers and Holy Masses, and in the grateful prayers of the Indians and the Negroes.



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**C**OPIES of this publication are available for distribution among persons who might be interested in helping the Indian and Negro missions. These copies will be supplied gratis.

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